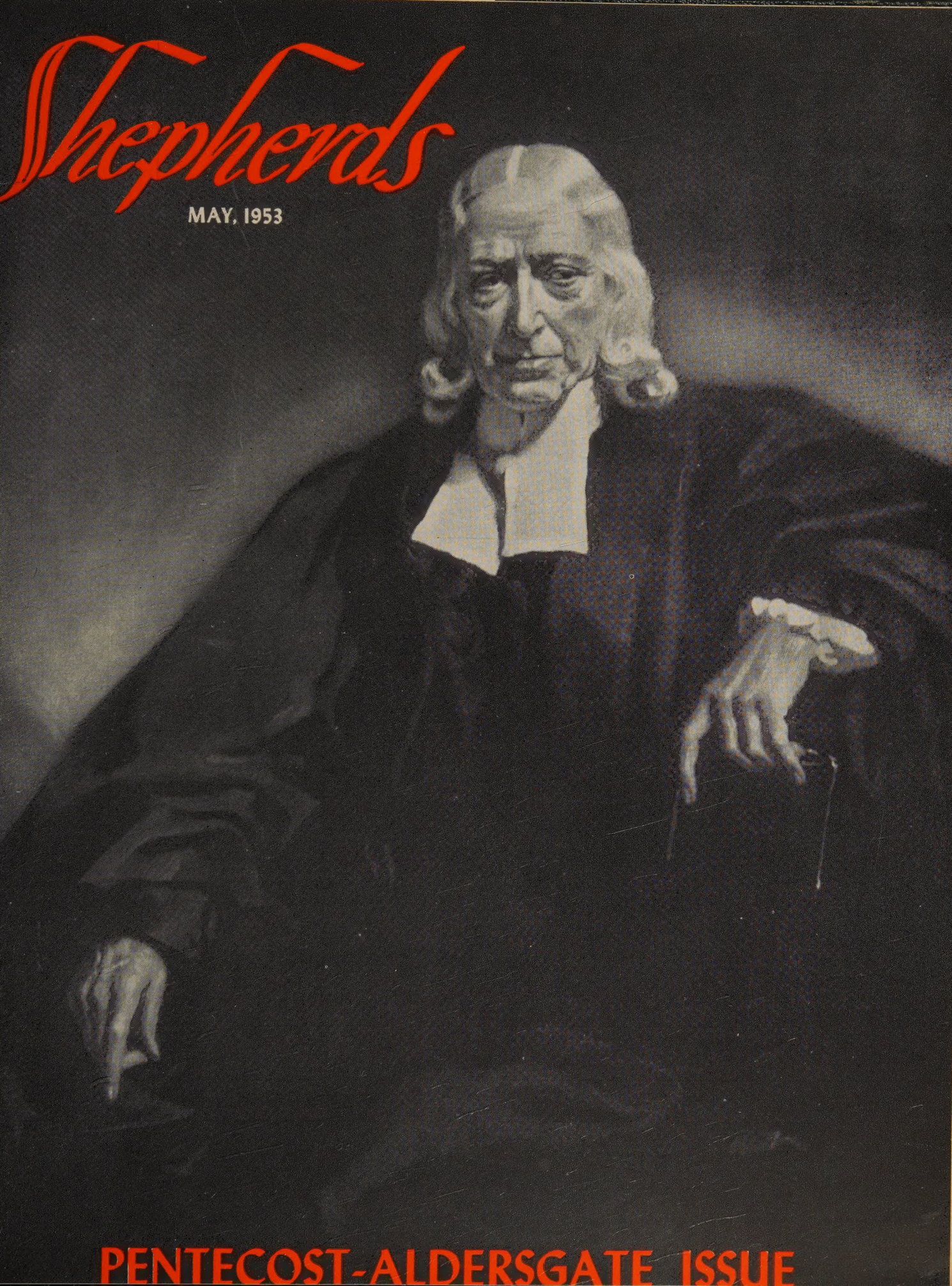
Shepherds

MAY, 1953



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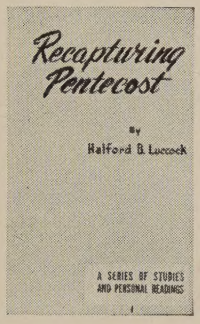

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SHEPHERDS

For Commission on Membership and Evangelism in the Local Church

May, 1953

Vol. 7—No. 8

Geo. H. Jones, *Editor*
Gordon Pratt Baker, *Editorial Associate*
John G. Walton, *Director of Promotion*
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TIDINGS, 1908 Grand Avenue
Nashville 5, Tennessee

Chairmen of the Commissions on Membership and Evangelism in local churches, whose names and addresses are available, receive *Shepherds* each month free of charge. Pastors, District Superintendents, and District and Conference Secretaries of Evangelism are requested to report these names and addresses, giving the name of the church, charge, District, and Conference.

Total circulation this issue, 60,000

Individuals may subscribe at the rate of $1.50 per year. Churches may furnish *Shepherds* to the members of their Commissions on Membership and Evangelism at the rate of $1.00 per person, for 10 or more persons.

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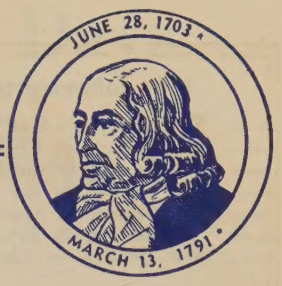

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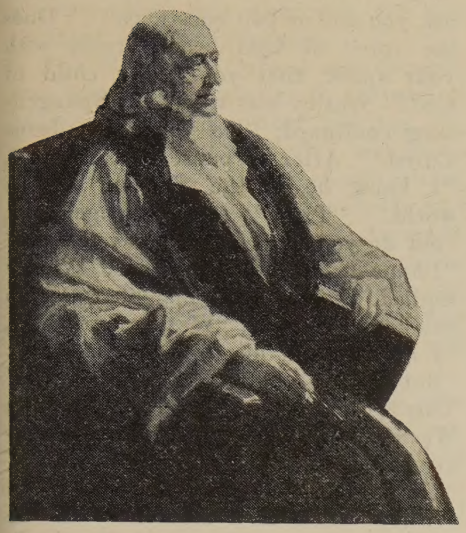


Anniversaries of Days That Helped to Change the World

by Bishop Paul Neff Garber

Richmond Area

THE two anniversaries which I will discuss are significant for us today because the participants in the original experiences came into contact with eternal verities that are as true in 1953 as they were 1900 years ago and 200 years ago. We celebrate and commemorate both of these anniversaries on Sunday, May 24, 1953.

There can be no doubt that the Pentecost experience, as related in the Acts of the Apostles, changed the world. When our Saviour was crucified, probably no person would have prophesied that there was any future for the Christian cause. I do not think that anybody would have guessed that, within 300 years, the followers of Jesus would be in control of the Roman Empire. Any Roman or Hebrew of that day could very easily have asserted that Christianity was doomed to fail.

Christianity was a part of Judaism, and anything Jewish was not popular with the Gentiles. Also, there were many other religions available for the Roman and Jewish peoples. Judaism, emperor worship, and the rival mystery cults offered many different forms of religion to the people. Then again, Christianity, until the Fourth Century, was never legalized by the state; and for 300 years it suffered periodically violent persecutions.

From the Lower Classes

The first Christians came from the lower classes of society. Thus, early Christianity had no help from the high social and economic groups. From a secular or material standpoint, Christianity seemed doomed to fail. In addition, the early disciples were discouraged. Their Master had died on the Cross, and many faithful members spoke as did Cleopas on the road to Emmaus when he sorrowfully said: "We had hoped that he was the one to redeem Israel."

But there were some apostles who remembered the promises of our Saviour. They remembered that He had said: "These things I have spoken to you, while I am still with you. But the Counsellor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you." Again they recalled the words of our Saviour: "Nevertheless I tell you the truth; it is to your advantage that I go away, for if I do not go away the Counsellor will not come to you; but if I go, I will send him unto you. And when he comes, he will convince the world of sin and of righteousness and of judgment."

Mighty and Powerful Influence

Then the disciples remembered that, before His ascension, Jesus had charged them not to depart from Jerusalem, but to wait for the promise of the Father, assuring them that "you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the ends of the earth."

The Pentecost experience at Jerusalem changed the lives of the early disciples. When we celebrate or commemorate Pentecost on May 24, 1953, we are remembering one of the high moments in Christian history. A discouraged band of Christians suddenly became at Pentecost a conquering spiritual army.

I am not going to discourse upon the various explanations of Pentecost. To me it is clear that at Pentecost a mighty and powerful influence came into the Christian Church. In theological terms, we say that the Holy Spirit entered the lives of the disciples. In more modern terminology, we say that at Pentecost the disciples came into a full and vital contact with God. They had formed a closer relationship with our Saviour; and, through their fasting, prayer, and meditation, they prepared themselves for the entrance and indwelling of the Holy Spirit in their lives. To me Pentecost means that human beings, by their own power, cannot change themselves or society; but, through divine assistance, they can accomplish even the spiritual miracles of the first Pentecost.

Many good people today, however, are confused about Pentecost. The original Pentecost occurred more than 1900 years ago, and it is difficult for people today to become a part of something that happened so long ago. Even if they admit the truth of Pentecost, many will think and some will assert that the Pentecost experience does not come to people of our generation facing, as it does, the intricate problems of modern civilization.

Same Spiritual Search

It is at this point that we Methodists can point to another anniversary that helped to change the world, namely, the Pentecost experience in the life of our founder, John Wesley.

It may be difficult for a modern individual to put himself in the place of the Apostle Peter and his colleagues, but he can live daily with John Wesley;

for most men and women are engaged in the same spiritual search that characterized Wesley's life and finally gave him a great Pentecost experience.

Reared in a Christian Home

John Wesley was reared in a Christian home. When he was very small, his mother and father taught him the simple principles of Christianity. But if he had stopped his spiritual growth in the Epworth rectory, he would never have become the great religious genius of the Eighteenth Century.

A second step in John Wesley's religious development came when he had to face the choice of a life work. He was interested in three fields: medicine, law, and the ministry. He finally decided to enter the priesthood of the Anglican Church. He did not do so, however, with the feeling that he was especially divinely called to this work. He wrote in his *Journal:* "When I was about twenty-two my father pressed me to enter into holy order." It would have been a tragedy if Wesley's religious development had stopped when he entered the Anglican ministry.

When Wesley decided to enter the Anglican ministry, he became interested in the mystical type of religion. He began to read books like Taylor's *Holy Living and Dying* and Thomas à Kempis' *Imitation of Christ.* From such mystical writings he became convinced that to be truly religious he should remove himself from worldly affairs and become an ascetic. It is fortunate for Methodism and the world that Wesley could not find permanent peace with this kind of religion, and he soon broke away from it.

Many Methodists believe that John Wesley was always a spiritual giant. This, of course, is not correct. He certainly failed in his first pastorate.

For nearly two years Wesley served as assistant to his father in the Epworth parish. Here he found that he had no real message for the rural people of Epworth. His first pastorate was a period of misery to him. Concerning it he wrote: "I drew no crowds. I alarmed no consciences. I influenced no lives. I preached much but saw no fruit of my labor." Wesley was happy when the rector of Oxford University asked him to return to his fellowship at Lincoln College.

Search for a Vital Religion

But still Wesley was in search of a vital religion. He wanted a religion that would give him daily peace and power. He was worried over his spiritual life; and, upon his return to Oxford, he went off in another direction in his spiritual quest. This was his period of good works. As a member and leader of the Holy Club at Oxford University, Wesley read his Bible at certain hours each day. At other hours he had public and private devotions. He attended Holy Communion regularly and had periods of fasting. He adopted a methodical program for the developing of his spiritual life. In addition, he began, with other members of the Holy Club, to do a great amount of social service work.

Wesley forced himself to do these religious and social service acts simply because he thought thereby to save his own soul. As yet, he did not have in his life an experience of salvation that caused him to want to do these things because of genuine love of God and man.

A Selfish Concept

In fact, Wesley developed under this plan a very selfish type of religion. This is best exemplified by his refusal to accept the pastorate at Epworth, where his father wanted him to take up the work which he had guided for 39 years. Wesley gave his father 26 reasons why he would not accept. In substance, he said that it would ruin his own religion if he had to live at Epworth with those crude country people. He said he could be religious at Oxford University because he had a beautiful chapel, had opportunity for public prayers twice a day, and the sacrament of the Lord's Supper. In reply to his father, who said that John should think about other people and not about his own sweet self, Wesley gave the strange answer: "The question is not whether I could do more good to others there than here, but whether I could do more good to myself seeing wherever I can be most holy myself, there I can most promote holiness in others."

Wesley, of course, was not happy in this type of religious life. While he was feeling blue and pessimistic over his spiritual life, Wesley came to the conclusion that he could obtain vital religion by going as a missionary to Georgia. He believed that in frontier Georgia he would find the kind of religion for which he longed. As he sailed, he declared: "My chief motive is the hope of saving my own soul. I hope to learn the true sense of the gospel of Christ by preaching it to the heathen."

Reaching Georgia, he asked Mr. Spangenberg, the Moravian pastor at Savannah, to give him some advice as to how to carry on his work. Spangenberg replied: "My brother, I must first ask you one or two questions. . . . Does the spirit of God bear witness with your spirit, that you are a child of God?" Wesley was silent but Spangenberg continued, "Do you know Jesus Christ?" After a pause Wesley said, "I know he is the Saviour of the world." "True," said Spangenberg, "but do you know he has saved you?" "I hope he has died to save me," Wesley replied. Persisted Spangenberg, "Do you know yourself?" Wesley murmured, "I do;" but in his *Journal* he wrote: "But I fear they were vain words." This is the type of religious leader John Wesley was when he began his missionary career in Georgia.

It is hardly surprising that John Wesley failed as a missionary to the Indians and as a preacher in Savannah.

Upon his return to England, Wesley was in a quandary as to his own future. While he was worrying over his spiritual failures, he met a Moravian missionary named Peter Bohler. Wesley confided in Bohler and then Bohler gave wonderful advice to Wesley. He said to Wesley: "I will tell you what is wrong with you. You are putting your dependence upon your own good works and monastic practices. The only way to have real religion is to put dependence upon Jesus Christ and forget all about all other methods." Wesley finally decided to follow Bohler's suggestion. He began to trust in Christ alone for justification, sanctification, and redemption. As a result, a great religious experience came to Wesley; and there also came the birthday of Methodism.

The Aldersgate Experience

The *Journal* of John Wesley records his religious experience of May 24, 1738. We Methodist preachers should never forget these words: "About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation: and an assurance was given me, that he had taken away *my* sins, even *mine,* and saved *me* from the law of sin and death." After a search of 35 years Wesley had found a satisfying religion. His Pentecost had come.

To me Wesley's Aldersgate experience has never been a mystery, for I know that something basic occurred in his life. Wesley became a changed man after May 24, 1738. In 1727, as curate at Epworth, he could not influence a small village. After 1738 he was able to sway a nation. In Georgia, Wesley had irritated people and had been the cause of many quarrels. Now he became

a peacemaker and comforter for the troubled souls of England.

The Wesley of Oxford and Georgia was interested primarily in the saving of his own soul. After meeting his Saviour on May 24, Wesley became so concerned about the souls of others that he had no time to think of self. He had refused to become rector of Epworth parish because he feared that contacts with the irreligious and common people would hurt his faith. Now his heart was warmed toward the despised and friendless masses of England.

No longer did he preach dull sermons. Instead, he spoke with the voice of a prophet. In Georgia, Wesley lacked the power of leadership. Now he became one of the greatest ecclesiastical statesmen of all time.

Before May 24, 1738, Wesley had been somewhat effeminate. The rejuvenated Wesley could face and defy angry mobs. He could convert men who came to harm him. In 1734, he felt that the work as rector at Epworth would be too heavy for him, but now he declared that the whole world was his parish.

Wesley had once been restless. He had had no peace with God. He had possessed a disagreeable temperament. During the remainder of his life, however, hardly a shadow of doubt crossed his path. His faith became a settled confidence.

Wesley's Later Life

There can be no doubt that after May 24, 1738, John Wesley possessed spiritual power. For 52 more years he preached the gospel in England, averaging 15 sermons a week for the rest of his life. In addition to this, he organized his converts into Methodist societies, founded a Methodist college, wrote hundreds of pamphlets and books, started our first Methodist periodical, and laid the foundations for our modern social service program. Before he died, Methodism had reached the continent of Europe and had gone to Africa and to the New World. When he was 83 years of age, Wesley could write: "I am a wonder to myself. I am never tired either with writing, traveling, or preaching." When you compare John Wesley prior to May 24, 1738, with John Wesley after that date, you simply are compelled to admit that something vital occurred in his life on May 24, 1738.

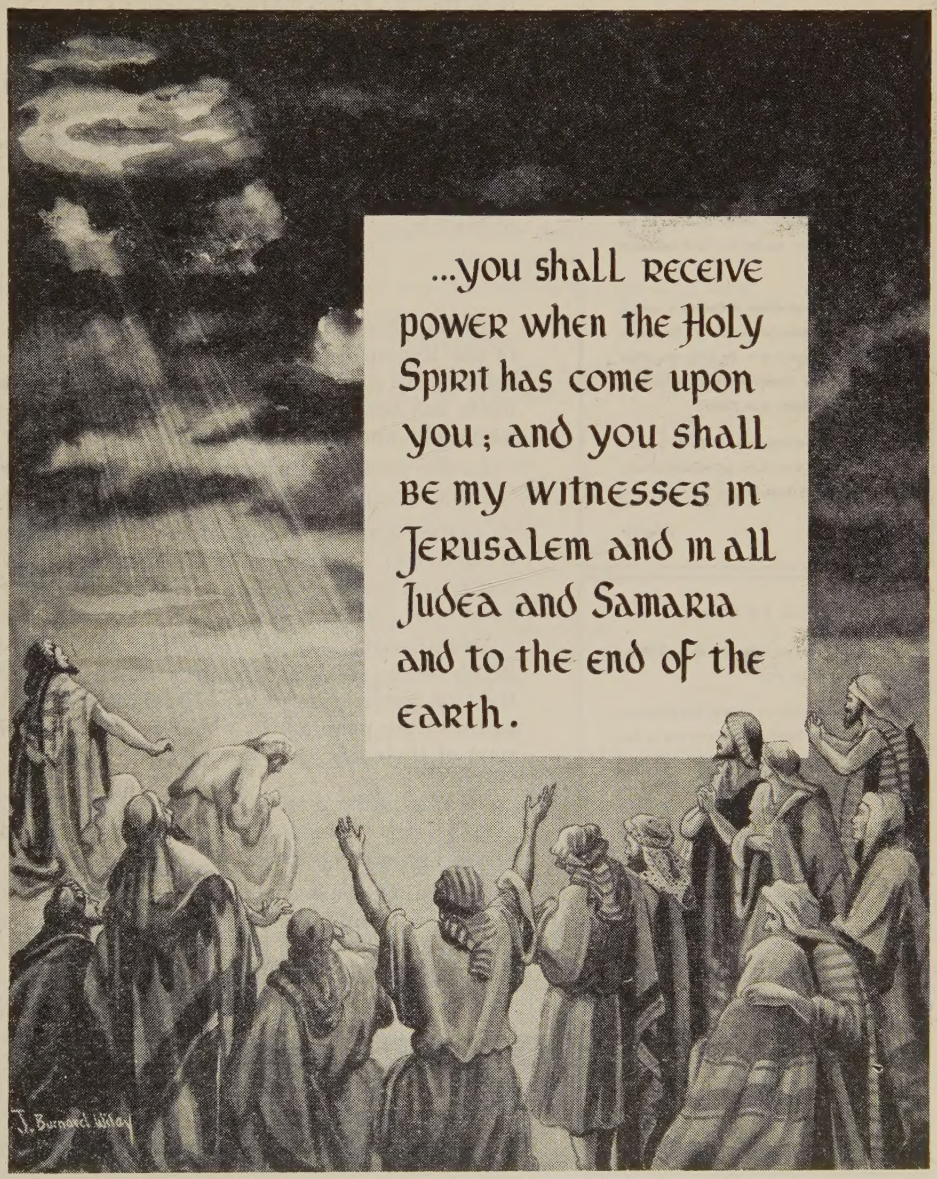
Here, again, we have the problem of explaining Aldersgate just as we had the problem of the first Pentecost. Our problem comes because we endeavor to find something strange and mysterious about both experiences. Too many people endeavor to imitate the outward forms of the experience instead of recognizing its simple meaning. We should always remember that we can have a Pentecost or an Aldersgate in our own lives without having such outward forms as prevailed in the case of the disciples and John Wesley.

Justification by Faith

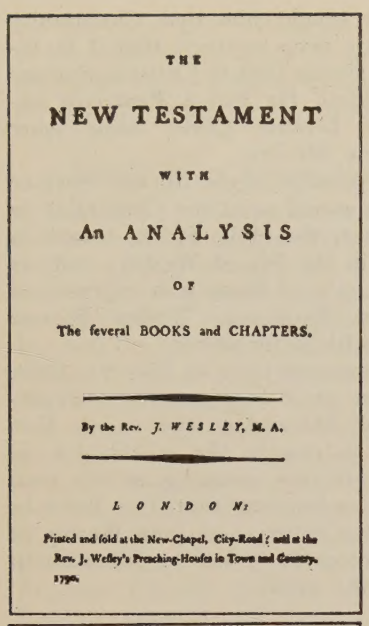
Wesley was changed because he came into vital contact with God and formed a life companionship with his Saviour. He discovered, on May 24, 1738, that salvation is through Christ's atonement, not through one's own good works. He rediscovered the old Protestant doctrine of justification by faith. His experience taught him that Christianity was not a deep mystery, that it is, instead, a simple faith in Christ as Saviour of mankind. He had a Pentecost experience because Christ came more fully into his life.

The promise made by our Saviour that He would send the Counsellor or Comforter, the Holy Spirit, became a reality in the life of Wesley; and, as was the case of those who experienced the first Pentecost, Wesley became endued with divine power.

In commemorating on May 24, 1953, these two great anniversaries of Pentecost and Aldersgate—two events that helped to change the world—let us have their true meaning in our own lives in such a way that, like Peter in the First Century and John Wesley in the Eighteenth, we will be able to help change the world.


...you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.
J. Burnard Wiley

Picture at right is from a drawing by J. Burnard Wiley especially for *The Pastor*. Used by permission.



THE

NEW TESTAMENT

WITH

An ANALYSIS

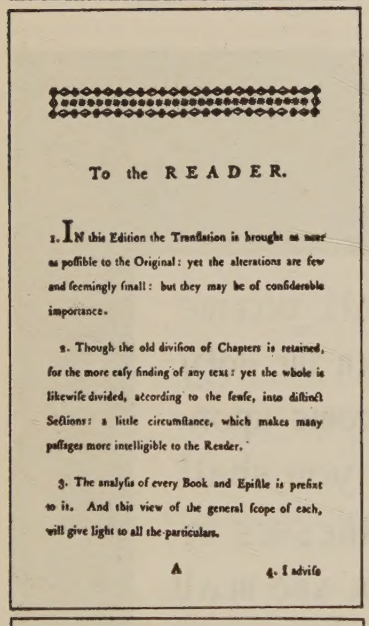
OF

The feveral BOOKS and CHAPTERS.

By the Rev. J. WESLEY, M. A.

LONDON:

Printed and fold at the New-Chapel, City-Road; and at the Rev. J. Wefley's Preaching-Houfes in Town and Country. 1790.



To the READER.

1. IN this Edition the Tranſlation is brought as near as poſſible to the Original: yet the alterations are few and ſeemingly ſmall: but they may be of conſiderable importance.

2. Though the old diviſion of Chapters is retained, for the more eaſy finding of any text: yet the whole is likewiſe divided, according to the ſenſe, into diſtinct Sections: a little circumſtance, which makes many paſſages more intelligible to the Reader.

3. The analyſis of every Book and Epiſtle is prefixt to it. And this view of the general ſcope of each, will give light to all the particulars.

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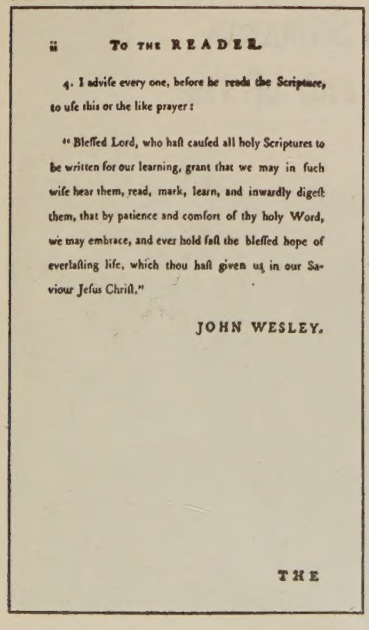


ii TO THE READER.

4. I adviſe every one, before he reads the Scripture, to uſe this or the like prayer:

"Bleſſed Lord, who haſt cauſed all holy Scriptures to be written for our learning, grant that we may in ſuch wiſe hear them, read, mark, learn, and inwardly digeſt them, that by patience and comfort of thy holy Word, we may embrace, and ever hold faſt the bleſſed hope of everlaſting life, which thou haſt given us in our Saviour Jeſus Chriſt."

JOHN WESLEY.

THE

Anniversary Edition

John Wesley's New Testament

A new edition of John Wesley's translation of the New Testament has been published to commemorate the 250th Anniversary of John Wesley's birth, to be celebrated June 26-28. Essential, both in its conception and execution, to the Wesleyan revival that swept England and America in the 18th Century, it was to Wesley his "greatest work" and remains one of the cornerstones of the Reformation.

A Fresh Translation

The translation has freshness and independence inspired by Wesley's superior knowledge of Greek and by his etymological studies, which included a first-hand acquaintance with the conversational English of the market place as well as that of the drawing room and the scholar's cloister.

In this new edition, every passage or word that varies from the King James Version is in italics. These markings indicate the points where Wesley aimed to bring a better meaning to the original Greek—to make it "better, stronger, clearer or more consistent with the context." Of the 12,000 deviations from the King James Version in John Wesley's translation, three quarters of them have been incorporated into later authorized editions.

A prolific writer, Wesley has 371 publications to his credit. But there is only one about which he expressed the hope that he "might finish my work and my life together." That was his New Testament translation. It was, to him, the "sumum bonum" of his life.

Preface by Bishop Corson

Bishop Fred P. Corson has written the preface to the new edition, which is dedicated to the Bishop's Crusaders—a group of youth around the world who have answered the call for life commitment to Christ and His Church. A special church membership certificate has been inserted in the hope that this publication will be placed in the hands of many old and new church members.

In the preface, Bishop Corson says, in part:

"The Wesley translation was not a hurried and superficial attempt to paraphrase an earlier English edition of the New Testament. It was a scholarly work, the result of a quarter of a century of study in the original Greek manuscripts, which lifted up both words and sentence structure for a better construction. Most of the changes Wesley made have been accepted by scholars who came after him. . . .

"Sentiment . . . calls for a new edition of the Wesley Testament in recognition of the 250th anniversary of his birth which occurred on June 17, 1703, and in anticipation of the first publication of his New Testament in 1755. The Power of the Founder comes again to the people of a world-wide Church who make his New Testament as much a part of their life as it was of his.

Key to Sound Doctrine

"Wesley's New Testament has value, also, because of the purpose for which it was produced. Converted men needed a sure doctrinal foundation for the realization and expression of their new life in Christ. Wesley made a study of an understandable New Testament the key to the knowledge of sound doctrine. Scholarly accuracy, literary excellence and precision in word selection have made the Wesley New Testament valuable to the 'common and unlettered man' for this purpose."

The anniversary edition of John Wesley's New Testament is published by the John C. Winston Co., Philadelphia, Pennsylvania. Containing 416 pages, it is available in two bindings—cloth at $2.50, and leather at $5.00.

Shown here are miniature reproductions of the title page and preface of the original edition of John Wesley's New Testament.

The Gift of the Holy Spirit

by Luke, the Beloved Physician
(in Acts, Chapters 1 and 2, RSV)

TO them he (Jesus)
presented himself alive after his passion
by many proofs,
appearing to them during forty days,
and speaking of the kingdom of God.

And while staying with them
he charged them not to depart from Jerusalem,
but to wait for the promise of the Father,
which, he said, "You heard from me,
for John baptized with water,
but before many days
you shall be baptized with the Holy Spirit.

. . .

. . . you shall receive power
when the Holy Spirit has come upon you;
and you shall be my witness. . . ."

. . .

Then they returned to Jerusalem . . .
and when they had entered,
they went up to the upper room,
where they were staying. . . .
All these with one accord
devoted themselves to prayer. . . .

. . .

When the day of Pentecost had come,
they were all together in one place.
And suddenly a sound came from heaven
like the rush of a mighty wind,
and it filled all the house . . .
And there appeared to them
tongues as of fire,
distributed and resting on each one of them.
And they were all filled with the Holy Spirit
and began to speak . . .
as the Spirit gave them utterance.

Now there were dwelling in Jerusalem
Jews, devout men from every nation under heaven.
And at this sound
the multitude came together,
and they were bewildered,
because each one heard them speaking
in his own language.
And they were amazed and wondered, saying,
". . . we hear them telling in our own tongues
the mighty works of God."
And all were amazed and perplexed,
saying to one another,
"What does this mean?" . . .

But Peter,
standing with the eleven,
lifted up his voice and addressed them,
"Men of Judea and all who dwell in Jerusalem,
let this be known to you,
and give ear to my words . . .
this is what was spoken by the prophet Joel:
. . . And it shall be
that whoever calls on the name of the Lord
shall be saved.

"Men of Israel, hear these words:
Jesus of Nazareth,
a man attested to you by God
with mighty works and wonders and signs
which God did through him in your midst,
as you yourselves know—
this Jesus . . . you crucified and killed . . .
But God raised him up . . .

. . .

"This Jesus God raised up,
and of that we all are witnesses.
Being therefore exalted at the right hand of God,
and having received from the Father
the promise of the Holy Spirit,
he has poured out this which you see and hear. . . .
Let all the house of Israel
therefore know assuredly
that God has made him both Lord and Christ,
this Jesus whom ye crucified."

Now when they heard this
they were cut to the heart,
and said to Peter and the rest of the apostles,
"Brethren, what shall we do?"
And Peter said to them, "Repent,
And be baptized every one of you
in the name of Jesus Christ
for the forgiveness of your sins;
and you shall receive the gift of the Holy Spirit.
For the promise is to you
and to your children
and to all that are far off,
every one whom the Lord our God calls to him."

And he testified with many other words
and exhorted them, saying,
"Save yourselves from this crooked generation."

. . .

So those who received his word were baptized,
and there were added that day
about three thousand souls.

And they devoted themselves to the apostles' teaching
and fellowship,
to the breaking of bread and the prayers.

(Available from Tidings as the Tract of the Month)

An Outstanding Opportunity for

District Superintendents,

Conference Secretaries of Evangelism,

District Secretaries of Evangelism

to implement the forces of evangelism

through the Observance of

Pentecost-Aldersgate Sunday

May 24, 1953

URGE EVERY CHURCH

(including each church on a circuit) to have a special service emphasizing Christian experience and the witness of the Holy Spirit—morning, night, or both—using the specially prepared *Order of Worship for Pentecost-Aldersgate Sunday* available from Tidings at $2.00 per 100.

PLAN AN AFTERNOON MASS MEETING

on a District, Bi-District, or Sub-District basis, with every church represented at the nearest meeting. Make this a high point of emphasis in your World Mission of Evangelism. Distribute the new pictorial booklet, *Tell Me the Story of John Wesley*, available from Tidings at 10¢ each; 12 for $1.00; 100 for $8.00.

500 GREAT MASS MEETINGS

throughout the nation on May 24, 1953

Pentecost-Aldersgate VICTORY RALLIES

PENTECOST AND ALDERSGATE are more than anniversaries that helped to change the world. They are experiences that must be recovered if modern Methodism is to be to our day what Pentecost was to the First Century Christians and Aldersgate was to the beginning of Methodism.

We, too, can be endued with power if we meet the conditions. "Tarry . . . until. . . ."

Let us meet in the largest possible District, Bi-District, and Sub-District Victory Mass Meetings to face the need of our time, to be endued with power, to go confidently and courageously forth to proclaim the fact that Christ can change the world. The world begins with you.

Plan the largest possible Victory Rally for Pentecost-Aldersgate Sunday afternoon out of church; i.e., in the stadium, ball park, amphitheater, or public auditorium.

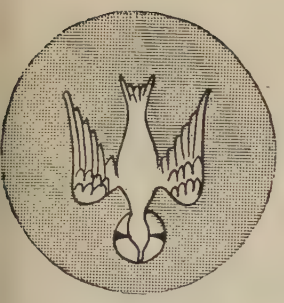
Summon the Methodists.

Invite the public.

These great services will:

1. Emphasize the vital importance of religion in our nation's life.
2. Help to make a community church conscious.
3. Lift up spiritual foundations of America.
4. Create a climate favorable to religion.
5. Be a means of winning the indifferent, the inactive, the unchurched.
6. Create maximum morale.
7. Make religion a suitable topic for discussion over public communications media.
8. Make it easier for one man to talk to another about religion.
9. Reach the unreached with religious words and ideas.
10. Enlist voices and events which will help turn the heart of America to religion; e.g., Back to God Movement.

We can have 500 great services across these United States. The Southeastern Jurisdiction United Evangelistic Mission—covering nine states and Cuba, eight Episcopal Areas, 16 Annual Conferences, and 141 Districts—plans to climax this widespread Mission in a series of 152 Pentecost-Aldersgate Victory Rallies.



Pentecost-Aldersgate

PROGRAMS AND GOALS

SO THOSE who received his word were baptized, and there were added that day about three thousand souls." Thus is recorded the climax to the story of Pentecost. The Christian Church was born. Beginning that day in Jerusalem, the Church began an evangelistic march that has continued century upon century as it has told the "old, old story" that, at the same time, was always new.

On May 24, 1738, John Wesley went unwillingly to a meeting on Aldersgate Street in London. He came away with a strangely warmed heart and an experience in which Christ had become a genuine living reality in his life. On that day there was a "new birth" for the Church—the birth of a spirit that soon grew into Methodism.

In this year of 1953, the observance of these two significant days—Pentecost and Aldersgate—falls upon the same day, Sunday, May 24. It should be a great day throughout the entire Methodist family of churches.

As a part of the Methodist World Mission of Evangelism, Annual Conferences of The Methodist Church are called upon to observe the day in the spirit of the first Pentecost by adding that day "about three thousand souls." There is always the extensive reception of members at Easter time, but there are also many prospects who do not make their decision. Wherever Annual Conferences are large enough to warrant it, the goal of receiving 3,000 in the churches of the Conferences on May 24th should be set.

One Annual Conference in the west, for several years in succession, has set and successfully achieved such a goal. Indeed, the goal has served to bring the year's program to a climax in a way never before experienced.

Such an achievement, of course, comes to fruition in the local church. It is sincerely hoped that this spring the Easter spirit can keep right on growing to Pentecost-Aldersgate as local churches plan to:

1. Successfully assimilate all the new members taken in at Easter. Churches are finding that new members must be given a definite program that they may develop into real disciples of Jesus.

2. Raise the spiritual tone of the entire congregation. What miracles could be wrought if Methodists could get on a new plane of spiritual achievement!

3. Make prayer a more concrete and real part of the church, beginning with the minister himself, the official board members, and church school teachers, thus permeating the whole life of the church.

4. Continue the evangelistic outreach through personal evangelism, through lay visitation evangelism, and through an evangelistic appeal in the regular services of the church.

5. Step up emphasis on church school attendance with a goal of making May 24 the Sunday with the largest church attendance of the year. Every church school student, child, youth, and adult should plan to bring a new student that day. Within the church, "every member of every family" should be present.

6. Have a victorious service of worship that will rival Easter and make Pentecost-Aldersgate Day a triumphant day indeed. The service should be built on the scripture as found in Acts 2. No finer ritual could be used than the ritual for the dedication of a new church that churches might firmly remind themselves for what purpose they were founded.

For those who want an entirely new order of worship, Tidings has prepared a special Pentecost-Aldersgate service for use in either the local church or the mass meeting in your District or Sub-District. This 8-page ($5\frac{1}{2}''$x$8\frac{1}{2}''$) service contains hymns, scripture, prayers, responses, and worship suggestions appropriate to such an important occasion. You will want to order enough copies to give one to each person attending the service. The *Service of Worship for Pentecost-Aldersgate Sunday* sells at $2.00 per 100.

For Use in

Your Local Church

or

Your Mass Meeting

Observance

of

Pentecost-Aldersgate

Sunday

May 24, 1953

A Service of Worship

for

Pentecost-Aldersgate

Sunday

Containing

hymns, scripture, prayers, responses, and worship suggestions. 8 pages.

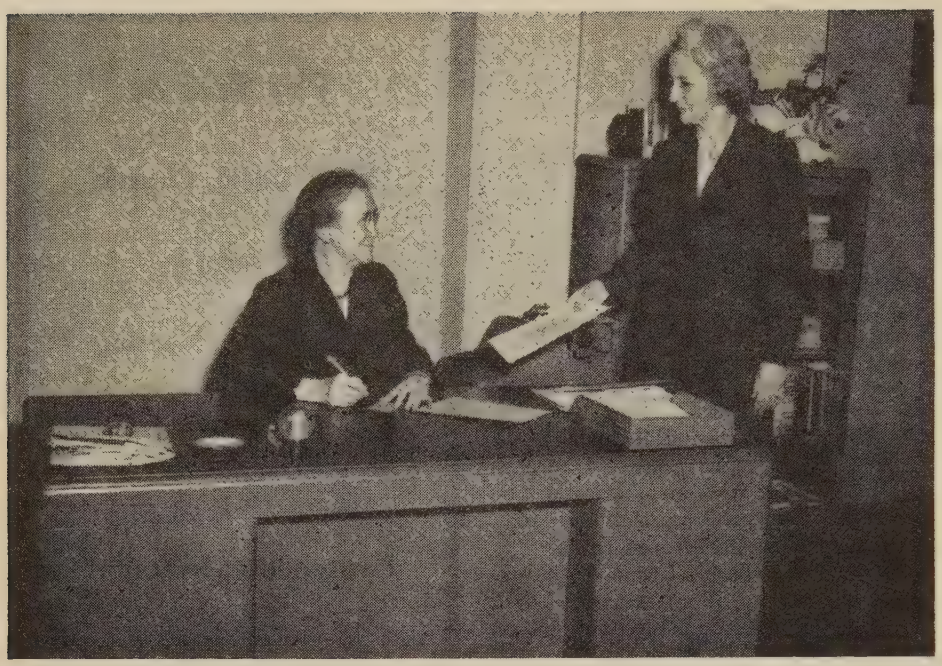
Order one for each person attending your service.

$2.00 per 100

TIDINGS

1908 Grand Avenue

Nashville 5, Tennessee



Miss M. L. Chatham fills out a membership card in the Fellowship of The Upper Room for Paul S. Lippencott, whose gift to the Fellowship provides a number of subscriptions to needy people—among them Lt. Im Yong Hoon, a South Korean attached to the U. S. Army. Mrs. C. B. Chenault, assistant to Miss Chatham, holds a letter from Lt. Hoon in which he tells that he first received a copy of *The Upper Room* from an American soldier.

What Is the Fellowship of The Upper Room?

THE UPPER ROOM has been a light of faith to thousands. We feel there is a sacred obligation to attempt to reach others who have not experienced the joy of fellowship with our Saviour. The Fellowship of THE UPPER ROOM has been created to meet the opportunities which come to lead men to Christ through the reading of this devotional guide. The Fellowship includes the Personal Fellowship Ministry, the Chaplains' Ministry, the Ministry Through Other Languages, the Ministry to the Blind, and other Special Ministries. It is a mission that calls for help from you who use THE UPPER ROOM in your own daily devotions and who want to be instrumental in bringing others to Christ.

Personal Fellowship

If you know people who can be helped by the Personal Fellowship Ministry you can send us the names of ten persons—or as many as you wish—whom you know need the devotional guidance THE UPPER ROOM gives. You make possible the sending of THE UPPER ROOM to these persons. You join with us in daily prayer for them and for all who may be touched by the Fellowship. These copies are sent anonymously, a gift card of the Fellowship being enclosed in each first copy. However, if you prefer being known, your name will be given to the recipient.

A gift of $5.00 would make THE UPPER ROOM available to ten persons for one year.

I would like to tell you the story of a man who is now one of our leading laymen. One day he telephoned me and I went to his office. About four months before, while traveling from his home to New York, he had picked up a copy of THE UPPER ROOM. It must have been left by someone who made a habit of reading it each day on the train. He stuffed it into his pocket and took it home where his wife found it. At her suggestion they started reading it every day. Later he came to the conclusion that he ought to give God more than two or three minutes each day. That is where he called me in. He asked me: "What can I do to have a part in the program of Christ and His Church?" He made a profession of his faith and united with the Church. About two months later he called me again and asked if I could arrange for some shop meetings among the workers of the corporation he heads. Consequently, every Monday morning in the largest corporation of its kind in America, three thousand men are being reached with the Christian message—all because a man picked up a copy of THE UPPER ROOM.

—An incident related by his pastor

Nation-wide Observance

Pentecost

and

Aldersgate

May 24, 1953

Central in the World Methodist Evangelism Program is observance of Pentecost and Aldersgate, May 24. Worldwide special emphasis for 1953 is Evangelism and the 250th anniversary of John Wesley's birth.
Read and study Methodist history and devotional works. Make available to your members:

Selections from Letters of

John Wesley

Selections from Journal of

Francis Asbury

10 cents each.
12 copies $1.00.
One hundred or more
6 cents each.

A Helpful Set

"Living Selections from Devotional Classics"

The Practice of the Presence of God —Brother Lawrence, Luther's Table Talk, Selections from Augustine, The Imitation of Christ, the Journal of George Fox, The Writings of John Bunyan, The Letters of John Wesley, St. Francis of Assisi, Kierkegaard, William Law's Devout and Holy Life, The Writings of Francis Asbury.

Set of 11 in box $1.00.

THE UPPER ROOM
1908 Grand Ave., Nashville 5, Tenn.

A MESSAGE TO METHODISM

by Bishop Fred Pierce Corson

President of the Council of Bishops

The Methodist Church, from the days of John Wesley to the present, has been an evangel of hope. It believes that tomorrow can be better than today, and it works to bring this better day to pass.

Methodism believes that the hope of the world lies in the informed mind and the transformed heart. It is taking seriously the covenant of its Lord to go to the last man and to the farthest place with the knowledge and the challenge of the gospel. There is no thought of curtailing our missionary, educational, or evangelistic efforts in face of unfavorable world conditions.

Hope for Tomorrow

Methodism sees hope for tomorrow only when a new spirit enters the government of mankind and the Christian's conscience becomes the monitor of human relations on the national and international levels. When the kingdoms of this world become the Kingdom of our Lord and Saviour Jesus Christ, then—and only then—we can expect the new earth of righteousness.

Methodism historically and currently believes that a better world requires better men and that the redemption of the individual is the beginning of all social improvement in human relations. To do justly, to love mercy, and to walk humbly with one's God is the obligation of every follower of Christ regardless of what others may be doing.

Fruits of Righteousness

Methodism looks to the future with hope because of the fruits of righteousness. Brotherhood, which grows from the Fatherhood of God and the sacrifices of Christ; social justice, which is unrivaled by Christian love and mutual concern; personal integrity, which expresses in modern souls the life of the Master; Christian courage, which compels men to stand for principles and ideals in a world made ugly and hateful by expediency and self aggrandizement, have characterized the Methodist.

Let us not forget, however, that all Methodist planning looks to the individual Methodist, wherever he may be, to realize these hopes through personal loyalty and service to the program of the Church. The key which opens the door of hope for the world is in the possession of each follower of Christ, strengthened by the example of our fathers with eyes fixed on Jesus, our Leader. Let us thank God and be encouraged.

ANOTHER TIDINGS "FIRST"!

"Tell Me the Story of John Wesley"

A captivating, 24-page, pictorial account of Methodist origins in both England and America. ● Chock-full of fascinating illustrations—accompanied by brief, lively commentary—this 2-color booklet is ideal as a gift for new members. ● Excellent for church-school officers and teachers to give to the children of the church school. ● Every member will welcome a copy. ● Order an ample supply today.

10c each

12 for $1.00

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TIDINGS

1908 Grand Avenue

Nashville 5, Tennessee

What Your Church School Can Do on Pentecost-Aldersgate Sunday

by Luke G. Beauchamp

Division of the Local Church

Board of Education

I. The church school can emphasize this great day by understanding the purpose of Pentecost-Aldersgate Sunday. The pastor and church school superintendent should get the teachers and workers together and explain to them that the purpose of this day is to emphasize the presence of the Holy Spirit in the life of mankind through the reference to the experience of Pentecost recorded in the second chapter of Acts, and to the heart-warming experience of John Wesley in the meeting on Aldersgate Street.

A. The pastor and church school superintendent can explain to the workers of the church school that this observation should:

(1) lead to a warm heart—to lead every member of The Methodist Church to a recovery of the Aldersgate experience of John Wesley—our "hearts strangely warmed."

(2) lead to the world parish—to lead every Methodist to recapture the Wesleyan urge "to seek and save the lost," to kindle the passion to win men and women and youth to accept and follow Jesus Christ.

(3) lead to a transformed society—to lead every Methodist to recover and share the Wesleyan urge to "transform society."

II. How can the church school prepare to make this a day of genuine spiritual significance?

A. By the teacher himself belonging completely to Christ.

By setting an example to lead others to Christ.
By prayer that pupils will accept Christ.
By keeping a "responsibility list."
By teaching for a decision.
By visiting in homes of people.
By personal conversations with pupils.

B. By a wise use of helpful materials produced by the Board of Education and the Board of Evangelism: such as "The Friendly Church School Teacher"; "Go to the People"; and the four leaflets on evangelistic teaching entitled "Evangelistic Teaching"; "Evangelistic Teaching—Children"; "Evangelistic Teaching—Youth"; and "Evangelistic Teaching—Adults." (See Board of Evangelism materials in *Shepherds.*)

C. By visiting all the families in the church school and expressing to them the importance of coming to church school themselves and bringing their children. By reaching all these people within the service radius of the church who do not attend any other church school.

III. What should happen on Pentecost-Aldersgate Sunday during the church school period.

A. The church school might well plan for the largest attendance of the year on this Sunday. This would undergird in a very tangible way the spiritual significance of this day for our church. This could be brought about by:

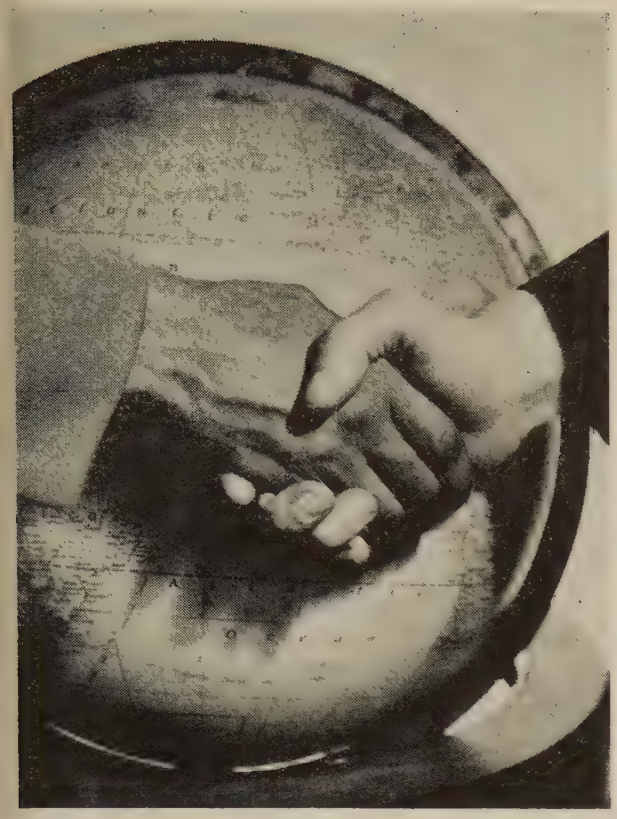
(1) Getting every member of the church school to bring at least one other person with him.

(2) Getting every member of the church school to invite, on this Sunday, members of his own family who do not attend the church school regularly.

(3) Sending church school post cards and telephoning the constituent list of the church school membership.

(4) Preparing a service for Sunday, May 24, in the church school that will give proper reference to this occasion and to the spiritual heritage that has come down to Methodism through the experience of Pentecost and the heart-warming experience of John Wesley on Aldersgate Street.

B. Conserving the efforts for this Sunday by the officers and teachers of the church school in order that this attendance will not be just a one-Sunday occasion, but that the visitors who are brought to the church school on this Sunday may be enrolled in the classes to which they are best suited.



World Methodist Mission:

They Are Coming--- To What?

by

W. E. Sangster

of England

THERE is now no reasonable doubt that many people—perhaps many, many thousands of them—who at present do not go to church at all will be constrained to visit a place of worship next year. As the details of prayer and preparation flood in from all parts of the country, it is impossible to believe that outsiders will be so firmly resistant to the variety and multiplicity and cordiality of the invitation that they will not go along at least once to "see what it is all about."

What will they see when they come? Coming once, will they come again? Visitation Evangelism alone is being organized on a scale unknown in modern Methodism. But the most persuasive and successful efforts to get people to come will all fail miserably if, when they come, they are deeply disappointed; if they find the service cold or incomprehensible, or utterly unrelated to their need; or if they find it so remote from daily life that the occasion, so far from being a great hour of meeting with God, is positively pathetic. It is an awful thought that people might come once and resolve never to come again.

A Grave Responsibility

That could be borne if they took a dislike to us because their conscience had been challenged and they "couldn't take it." But suppose the fault was with the church. Suppose the particular place of worship grossly misrepresented the Christian community. Suppose the mistake was manifestly not in the "outsider" but in those who claimed to be in. . . . The consequences of such a possibility are so grave that it would be worth spending what remains of the year, not only in perfecting our methods of getting them in, but of making sure that we have something rich to set before them when they come.

Points of Focus

Here are four questions which will help to focus the problem for us.

Is my church—so far as I can make it—the Kingdom of God in miniature?

As Christians, we claim not only to have the answer to personal problems but to the problems of society as well. Does your church illustrate that? Would an honest and reasonably intelligent man, coming once, feel that the place was full of love; and, if he came for a month, would he be *sure* of it? Would he find no cliques, no snobbery, no rancour, no pushing for place, but only (in the phrase beloved of John Wesley) "gentle humble love"? If he discovered differences of opinion on matters of policy (as well he might with earnest people looking at the same thing from different angles), would he know that those differences were still within the orbit of that great encompassing love?

Fundamental Questions

Are you reasonably sure that he would never hear tainted gossip; sharp criticism of one member by another behind his back; special deference paid to the opinions of certain people, not because of their advanced spirituality, but because of their money?

I remember talking to a woman once after she had been in the Church of God for three months. She had come right out of the world, but she had come right into the Church. Class meeting, prayer meeting, the Holy Table . . . she took them all with both hands when she took Christ.

She had never been a common harlot; but for years she had been promiscuous and, speaking honestly of all the men she knew, she said that she thought all men were hunters. Then she came to God and His Church. She just couldn't get over the wonder of it. "I never knew there were people like this," she said. "They want nothing from you but your friendship, and they will do anything they can for you. I'm not on the doorstep, either: I'm right in. How they love one another! It's like being in fairyland."

How quickly would the lost—and

saved—soul have settled down in your church? In her odd way of talking, would it have seemed like "fairyland" to her?

A Real Experience

Is worship in my church a real meeting with God?

Whether or not people meet with God in any act of worship depends, in large part, on the state of their own heart and mind. But put yourself in the place of one entirely unused to churches. How would an ordinary service in *your* church help them to meet God?

In many Methodist churches the preacher has no aid from liturgies. Whether a liturgy is an aid or a hindrance is a moot point among us. Both forms of service can be a glorious aid in meeting God. And both can be tragically mishandled.

But put yourself in a pew in your own church and in the skin of that stranger. Would he know that he had been present at a meeting of earth and heaven? If there were some things he did not understand in the service, would he, at least, have realized that it was all high commerce *with God?*

Is the service always taken with dignity? Though it be simple and homely—as in a thousand village bethels—is it, nonetheless, clearly in the presence of the Most High? If the worshipers smile together on occasion, is it just the smile of happy children gathered around their Father's knee, and savoring no more of irreverence than it savors of pomposity and stiffness?

Would the stranger, departing, be likely to resolve to come again? Would the personal welcome or word of farewell given him at the door—friendliness without fussiness—make him eager to be back?

A Vital Message

Is the preaching in my church clear and virile?

Congregations have more to do with the character of the preaching they receive than they know. People who pray for the preacher; people who tell the preacher when they have received help and what it was that helped them; people who listen with alertness, and on whose faces the preacher can see his points register—all affect the message of the pulpit in large ways.

Some preachers become unconsciously casual in the preparation of their message because they do not think the people are deeply concerned about preaching, either. One kind and keen listener can influence the quality of many sermons.

I met a young minister the other day coming in from a country appointment. "Had a good time?" I asked. "Yes," he said, "a good time! There were four in the congregation, but I always prepare thoroughly for that place and I always enjoy going. The village schoolmaster is a member with us, and he is always there. He worships with beautiful reverence; and, when it is time for the sermon, he looks up with such eagerness, like a man ready for his meal. If I forgot myself enough to disappoint God, the memory of that expectant man would check me. I know he can take the best I can give . . . and more. His eagerness and his encouragement will affect the whole of my ministry."

Sermon Tests

Perhaps we preachers *do* get slack. God forgive us! But one way in which congregations can affect our preaching is in their own obvious concern about it—and in their scant respect for the nonsense going round that "preaching doesn't matter." A preacher despising his own calling, and making false antitheses between worship and exposition, and blasphemously implying that the "sacrament of the word" is only "a man talking," is out of place in a Protestant pulpit.

But put yourself again in the skin of the stranger at your church. You have been aiming to get him in. He has come. Is the message, as it is given from your pulpit, likely to be a clear and virile word?

Question in your own mind the sermons you have heard—or preached—recently by tests like these:

Is it an *urgent* message? Does it leave an honest man impressed both with its importance and with the need to do something about it?

Is it a *plain* message? Could a man unused to church understand it? Or is it normally interlarded with so many unexplained theological terms that you find it difficult (even as an "insider") to understand it yourself?

Is it a *practical* message? Does it leave an ordinary man knowing what he has to do about it and where to begin? Is the way to God clear in most sermons?

Preaching matters! To get the people outside to come to church and then have nothing much to put before them when they come—or nothing much that they can understand—will be a waste of energy and a tragic disappointment all round.

An Expansive Vision

Is my church a door to a large world?

I have a suspicion that many thoughtful strangers visiting some of our churches would feel that we were too parochial. Even if they heard the clear call to personal consecration and recognized the primacy and centrality of that, I think it would surprise them if we did not lift their eyes to world horizons and make them see the relevance of the gospel to social and national life. An occasional reference to overseas missions and to the work of Christian citizenship is not enough.

The gospel itself—in its very nature—involves the world and Christian citizenship. These concerns can never be side lines with us. It states less than the truth to say that the gospel is relevant to them. They are the very *nature* of the gospel. You cannot really have it and be indifferent to its spread in the world and its triumph in society. To give a thoughtful man or woman of any walk of life the idea that he or she is coming into a small world when he or she comes to church would be sad in the extreme. The gospel of Jesus Christ has been called many false things, but to suggest that it is petty and parochial is both ignorant and blasphemous as well.

Visitors or Members?

The people outside are coming in. Are they coming for one visit? Or are they coming to stay?

A Goal for Every District Superintendent and Every District Secretary of Evangelism

NO BARREN CHARGE IN THIS DISTRICT!

Prayer Time Receives Enthusiastic Reviews

It Is a Gold Mine

THERE has only been one criticism of the *Upper Room* that I know of and that has come from families with small children who have felt it was too adult for younger minds. We have personally always used it with our family, which ranges in age from two to eight, and as long as we live shall remember the day when our oldest was able to read the Bible passage and the text for the first time. It is an interesting sidelight that she had an easier time pronouncing the words from the Bible than she did sounding out some of the more difficult ones which the devotional leaflet used.

Now, even this single complaint has been answered, for the "Upper Room Publications" have brought out a perfect gem of a volume called *Prayer Time* which is a devotional booklet geared to children but not so simple but what the adults of the family can get a great deal out of it. Any 255-page book for only thirty-five cents would be a buy; but when it contains so much rich material, it is a gold mine.

Besides the advantage of understanding comes the unique arrangement of the text not according to the calendar but situation. All sorts of special days dear to the childish heart are well represented, such as Valentine's Day, birthdays, baptism, the day after Christmas, etc. Most every conceivable type of childish situation has been thought of such as accidents, storms, rainy days, snow, sunshine, sharing of toys, who is boss, helping mother, listening, etc. Another category is the appreciation of God and His world; also there are many references to Jesus as a child.

Thus being able to fit the devotional exercise to the situation which the child is in is able to press home greater realization of spiritual truth. For instance this is being written before breakfast and as we have a missionary guest in our home we are going to read this morning the portion entitled "thanks for friends."

There is an excellent preface on worship with children and a valuable section containing prayer and graces. Two things which could have made the book even more helpful would have been suggested scripture readings. Every child should have the Bible read to him daily right from the book. Here we have a printed verse only and no direction to a longer passage though this could be easily remedied by the individual family. Next an index would have been wonderful, for with all these situation passages not arranged in any order some guide for easy reference is needed.

Let not such minor differences rob you from enjoying the pleasures of this volume. Our heart swells with pride for our Upper Room Publications when we use their approach to Jesus' command, "Except ye become as a little child . . ."

("Prayer Time" Edward Staples, Upper Room, Nashville, $.35. The book may be secured from Upper Room, 1908 Grand Ave., Nashville 5, Tenn.)

—reprinted from *The Michigan Advocate*

I'd Recommend It Even If It Cost $5

"Religion in Your Home" proved to be one of the most popular topics discussed in our couples' class recently. There seems to be a universal desire for guidance in training children in the home.

Our experience seems to bear out a statement made in the introduction to a splendid new book, *Prayer Time,* daily devotions for families with young children.

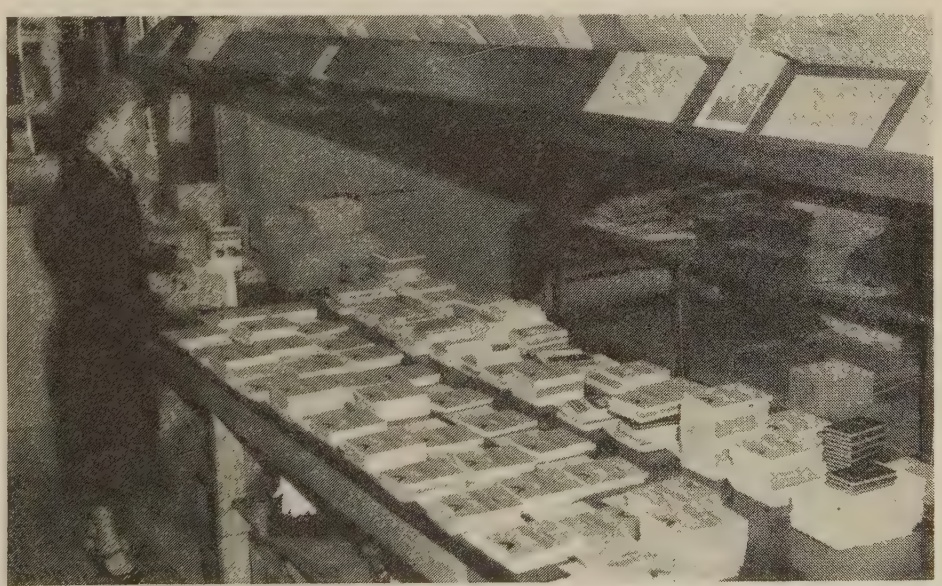
"There appears to be a real revival of interest in family worship throughout America today," the book begins. "Whether this interest continues will depend upon the vitality and reality of the worship experiences within the home."

Written by parents, ministers, teachers and professional workers with children, *Prayer Time* deals with such topics as God's Care, Love, Giving Thanks, Family Life, Trust in God, Discovering the Beautiful, Learning to Do Right, Good Times, Friends, Helping Others, God's Help, and Special Days.

Even if this 255-page book cost as much as $5, I'd recommend it highly. But the astonishing cost is 35 cents (3 for $1)! Compiled by Dr. Edward Staples of the Department of Christian Family of the Methodist Board of Education, the book can be obtained directly from THE UPPER ROOM, 1908 Grand Avenue, Nashville, Tenn.

—J. B. S.

—from *The Christian Advocate*



A scene in the shipping room of *The Upper Room* showing Mrs. George Young filling orders for miscellaneous literature, with PRAYER TIME dominating the orders.

"The Circuit Rider" flies the circuit from northern Luzon to southern Mindanao (2,500 mi.).

EVANGELISM in the Philippines

by C. L. Spottswood
District Missionary
Tuguegarao, Cagayan

THE Methodist Church in the Philippines is a pioneering, advancing, evangelistic Church. The past four years have seen a third Annual Conference added to the two Conferences already organized. The past four years have seen the following advances:

	1949	*1952*
Membership	87,000	113,000
Churches	334	402
Sunday Schools	460	491
Conferences	2	3
M.Y.F chapters	160	180
M.Y.F. members	4,500	6,453
W.S.C.S.	135	165
W.S.C.S. members	4,300	6,100
Pastoral support	$96,000	$113,000

In measuring these gains, one must always remember that every inch forward is a battle. Protestantism is a tiny 1% minority in this heavily Roman Catholic country. Roman Catholics are sworn to exert every effort to wipe us out. (Get hold of the oath that all Knights of Columbus are required to take!) When a person becomes an Evangelical Christian here, he often faces social ostracism and economic discrimination. It is amazing that Philippine Methodism has been able to reach these figures in the 50 short years since Bishop Thoburn first landed in 1899.

Evangelism in the Early Days

In the 1900's and 1910's the old-timers—who are still with us—armed with their Bibles, hymnbooks, strong lungs, and fog-horn voices, drew near to the market places in our larger towns, where crowds were thickest, and began to sing lustily. Occasionally, a few daring souls came with them. However, "Protestants" were considered heretics, and owning a Bible was a crime. So this was a dangerous work. Many were jailed.

After the preacher drew a crowd of the curious, he opened the Book and, armed with Holy Scripture, preached Christ. After a brief message, those who drew near were encouraged to meet together in a nearby house. Weekly, sometimes only monthly, the pastor would meet with them to exhort, encourage, and challenge them. Slowly their numbers grew. Soon a tiny bamboo chapel, with dirt floor and grass roof, seating from 20 to 35, would be built. Today the chapel will be built of wood, with a tin roof, and it will seat about 100. All over the Philippines there are dozens and dozens of little churches which were started in this way.

The results of one week of visitation and audio-visual mass evangelism: 161 baptisms and professions of faith.

Today our pastors continue to go into new villages and new settlements, where they form "classes" and then churches. They are following the settlers as they push forward the frontiers. The cutting edge of the Church is constantly moving forward.

Present Day Evangelism

In the Northern Philippines Conference each District has a Spiritual retreat for all its pastors and workers each fall. During this Retreat plans are laid for evangelistic campaigns in every circuit. Each pastor is assigned a circuit where he will help his fellow pastor in evangelistic preaching. This is a work of love, since few, if any, get anything more than their expenses. Most of them, in fact, have to hike to and from their assignment. But theirs is the greater joy of seeing persons won to Jesus Christ, of seeing new congregations organized on the frontiers, of seeing young men coming forward and, though embarrassed, admitting that they feel called of God to share in His ministry.

Every year in our Pastors' School the method of Visitation Evangelism is taught to our pastors. The Northern Conference has for the past four years led all other Conferences of the Philippines in evangelism. I attribute this record to Visitation Evangelism. There are many, many problems in this overwhelmingly Roman Catholic country. Nevertheless, the basic fact remains that *Visitation Evangelism Works.*

I have before me a letter from one of our pastors in Nueva Viscaya. He writes, "I have baptized already 243 adults and young people this year (in eight months)." This same minister says, "I have won as many people to Christ in the five years since I learned the methods of Visitation Evangelism as I did before in the previous 15 years of my ministry."

Above, village Sunday school, where there is no church, meets under a tree.

Above, missionary, nurse, pastors, and workers carry good news of Christ and healthful living. Below, audio-visual mass evangelism in the Cagayan Valley.

Sunday School Evangelism

Another p o p u l a r, fast-growing method of evangelism in the Philippines is the barrio (village) Sunday School, organized and taught by MYF'ers. With the guidance of a Christian adult, these courageous young people go out into villages where there are no Christian services and claim new territory for Jesus Christ. They leave right after Sunday dinner, either hiking the mile or two or riding a horse-drawn *calesa.* First they play games with the children. They do

(*Continued next page*)

this long enough to draw a crowd. Then they invite the children to come into a friendly, nearby house and learn to sing songs and hear stories. From this small beginning there grows a regular Sunday afternoon class. Often, from these groups, there develop congregations which are inspired to build their own chapels.

Each year our four Methodist high schools conduct a Christian Emphasis Week. This past year, instead of having only one invited speaker, we used the team approach. Each member of the team was responsible for one major emphasis of the week. One had charge of the Bible study and prayer group meeting early in the mornings. Another was the morning convocation speaker. Still another led the afternoon recreation and discussion groups. A fourth took charge of the evening audio-visual mass evangelistic meetings. All shared in the personal interviews and the question-and-answer periods. These techniques of using small prayer groups, discussion periods, counseling, religious movies and slides, and evangelistic preaching combined to make a real impact on the lives of many different types of students.

Moving Forward

Yes, the Methodist Church is the largest single Protestant denomination in the Philippines. Why? Because it is probably the most *evangelistic!* In its little more than 50 years in the islands, it has followed the frontier, pushed over the mountains, leaped the rampaging rivers. Only yesterday a young pastor left the office here to go back to his faraway appointment. The hike would take him at least four days through the mountains in rain and mud.

The circuit rider is not dead! He marches onward in the Philippines.

God's Call to Methodism

God called us into being to do something which *wasn't* being done: to reach the people outside: to demonstrate that the Holy Ghost could still make saints: to give the people a religion they could sing about: to provide a quality of fellowship not commonly found elsewhere: to put folk in the way of being certain that their sins were forgiven: to show the country how changed men and women could change the community.

That task still needs to be done.

—W. E. Sangster in addressing the Methodist Conference in England.

Materials Especially Designed for Your Pentecost-Aldersgate Emphasis

The Gift of the Holy Spirit

by Luke, the Beloved Physician

This 6-page, 2-color tract contains the scriptural account of Pentecost as recorded by the author of the Book of Acts. Attractively printed, the leaflet draws from the new Revised Standard Version of the New Testament to provide a beautiful and graphic description of the Pentecostal experience. Should be given to every member and prospective member. Order an ample supply today. (This leaflet is reprinted on page 5.)

$2.00 per 100

Power from on High for You

by Mack Stokes

A helpful discussion of Pentecostal power.

$2.00 per 100

Recapturing Pentecost

by Halford E. Luccock

Every church will want a number of copies of this inspiring 48-page book, with its significant contribution to the spiritual enrichment of both individuals and congregations.

15¢ each; 10 or more, 10¢ each

TIDINGS

1908 Grand Ave. Nashville 5, Tenn.

Evangelism in Action

SUPPLEMENT TO SHEPHERDS

MAY, 1953

Chicago Workshop on New Commissions

Bishop Edwin E. Voigt was one of the discussion leaders at the North Central Jurisdiction workshop for district superintendents held in Chicago.

The 150 superintendents, Conference officers and other executives placed special emphasis on their responsibilities regarding the functions of the new local church commissions created by General Conference—education, missions, evangelism, and finance.

Joining resource persons, representatives of general boards, were the eight bishops from the North Central Jurisdiction and **Bishop Matthew W. Clair** from the Central Jurisdiction.

Among suggestions growing out of discussion sessions were the recommendations to use foreign visitors in the local church to give an added emphasis to World Service; a study of timing in scheduling fund-raising campaigns; and an effort to exclude from the Conference benevolence budget all items not strictly for benevolent purposes.

Among the main speakers were **Bishop Richard C. Raines** of the Indiana Area, **Bishop Hazen G. Werner** of the Ohio Area and **Harold Bosley**, pastor of First Church, Evanston, Ill.

* * *

Conference on Workshops

Three days was the period which the Genesee Conference set aside for its workshops on the Buffalo, Olean, Hornell, and Rochester Districts. In each place the workshop emphasized evangelism and missions, stressing techniques and methods vital to both. Assisting in the program as resource leaders were **Jesse A. Engle**, Executive Secretary of the Division of Education and Cultivation of the General Board of Missions, and **C. Lloyd Daugherty**, Director of the Department of Local Church, the General Board of Evangelism. The workshops were sponsored by the Conference Boards of Missions and Evangelism.

World Service Giving

With only the final third of the fiscal year remaining, Methodists still have a little more than half of their annual apportionment to World Service to raise before May 31.

Figures released at the end of January by **Dr. Thomas B. Lugg** of Chicago, treasurer, showed that the eight-month receipts total $4,682,879.19. World Service apportionment for the year is $9,660,000. Even so, the total receipts for the eight-month period are 9 per cent more than during the same period last fiscal year.

* * *

100% Take Quota

Every church in Council Bluffs District, Iowa-Des Moines Conference, has accepted an Advance special for the Conference year. In addition there has been a substantial increase in accepting quotas for World Service and Conference benevolences.

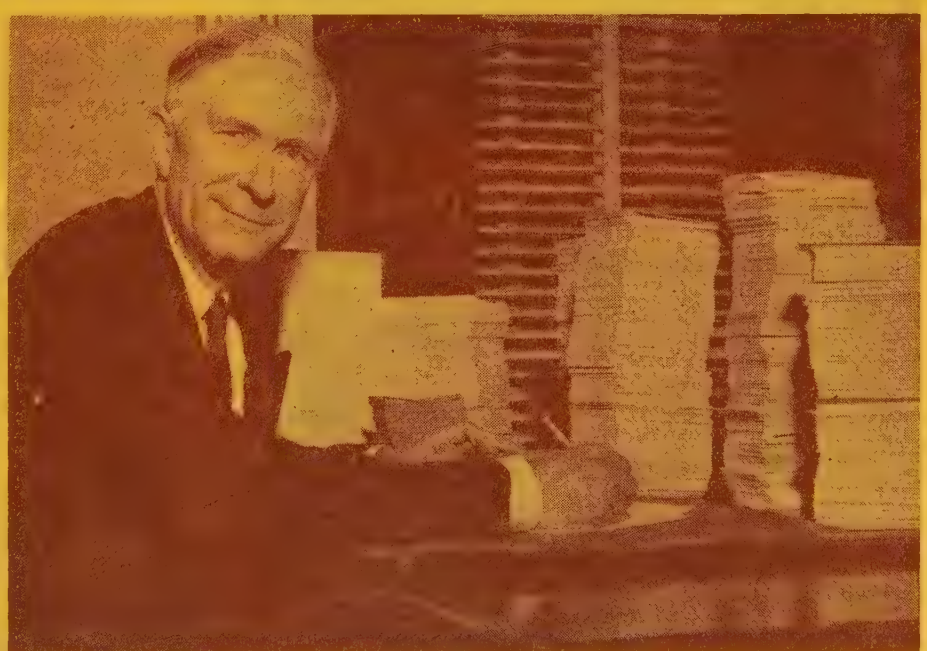
Win 150 to Church

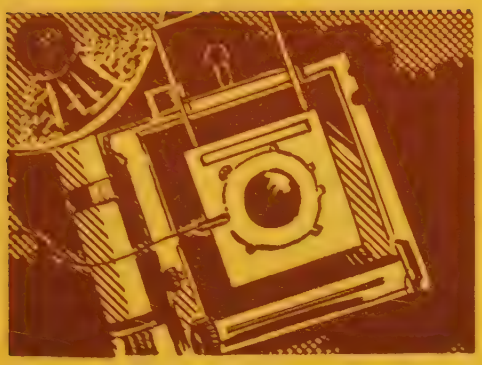
A layman who visited First Church Glendale, California, last month at an evening service, reports that **Rev. Everett Palmer** is taking in groups of new members at morning and sometimes evening services, week after week in succession.

Impetus to the growth comes in large part from the recent week of visitation evangelism. Under direction of **David Myers**, chairman of the Fishermen's Club, men and young people were involved in calling in homes while the preaching mission was in progress led by **Rev. Walter R. Willis**, minister of Trinity Church of El Paso, Texas.

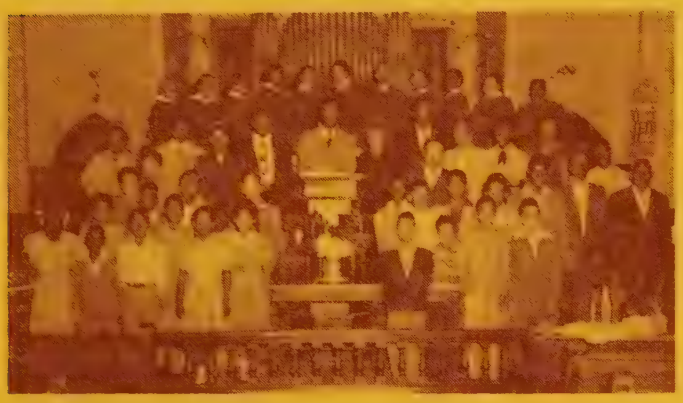
Of the 150 commitments, 68 were first time decisions for Christ. There were received into the church, during the campaign, people from 14 states and from 20 communities in California. The workers started with 538 prospects on their list. Many members attending the preaching mission renewed vows of dedication.

Bishop Hazen G. Werner with over 10,000 prayer covenant cards signed in preparation meetings for the Ohio Methodist Evangelistic Missions.





VIEWS OF THE NEWS



Above, right, when the Kern Memorial Methodist Church in Oak Ridge, Tennessee, was officially opened with Bishop Paul B. Kern as the principle speaker, 50 new members were received into the church. Of these, 18 came on profession of faith. G. Wilson Elliott is the pastor.

Above, left, St. Stevens Methodist Church, Yazoo City, Mississippi, has added 33 new members to its fellowship as the result of a series of successful evangelistic services. Shown here are the new members with J. L. King, the pastor, and with the associate ministers and choir.

Left, J. Alton Davis, pastor of Jesup Methodist Church, Jesup, Georgia, reports that his church has recently held a very successful Visitation Evangelism Campaign. Shown here, with others, are some of the 43 new members added to the church.

Below, left, on Sunday morning, January 25, the members of the basketball team from Shawnee Mission attended the morning service at First Methodist Church, Dodge City, Kansas, reports Arlon O. Ebright, pastor. The previous night the team had won the "Dodge City Tournament of Champions," below, right. (Photos by Hoover Cott, Dodge City *Daily Globe*.)

NEWS BRIEFS---FROM HERE AND THERE

"Four Nights for God" was the theme of a preaching mission held at Grace Church, Fergus Falls, Minnesota, in November. . . . **J. Wesley Johnson** is the pastor. . . .

* * *

Ground was broken recently for the fourth church erected by the Redding (California) Church in its 75-year history. The new building will contain Sunday-school rooms, church offices and a sanctuary to seat 350. It is estimated the new structure will cost in excess of $100,000. . . . Previous to the groundbreaking there was a special service conducted by **Ernest J. Troutner,** pastor, at which Shasta District Superintendent **Norman Calloway** was the preacher. . . .

* * *

The migrant camp near Five Points, has been served by First Church, Fresno, California. . . . **Frank Fellers** and his helpers found 30 to 35 junior-high-school youngsters "just waiting to enjoy a grand time together." . . .

* * *

The third annual School of Victorious Living was recently held at First Church, Pittsburg, Kansas. . . .

Classes met for six consecutive Sunday nights under the direction of **Dean W. S. Davidson.** . . .

* * *

An average of 600 people kneel every Sunday night at the altar of Grace Methodist Church, Atlanta, Georgia, **Charles L. Allen,** pastor reports. . . . Sunday evening services in this church have carried capacity crowds for almost five years. . . . "Prayer changes things." . . .

* * *

Fourteen visitation teams assisted **A. R. Kottke,** pastor, in Visitation Evangelism to receive a class of 72 of 81 new members into the Pine Island (Minnesota) Church last fall. . . . A Fishermen's Club will continue the work. . . .

* * *

District Superintendent **Harry O. Ritter** dedicated a $12,000 education building addition at the Longton (Kansas) Church. . . . Most of the lumber for the new structure came from the Oak Valley Church that was abandoned several years ago. . . . The congregation donated the labor. . . . **Clarence P. Broadfoot** is pastor. . . .

Some people believe there is a direct relationship between the present increase in crime among youth and the cowboy suits, toy pistols, and play robberies of children. . . . The **Indiana Farmers' Guide of Huntingdon, Indiana,** has been trying to give its readers something better for recreation, . . . is distributing a 72-page bulletin entitled *A Hundred Games for Rural Communities.* . . .

* * *

Jubilee Year was recently observed by South Troy (Iowa) Wesleyan Methodist in an evening meeting of the W.M.S. at the **Joe Rolland home.** . . . Three members who have been saved for over 50 years gave their testimonies. . . . They are **Mrs. Josie Pencille, Mrs. Blanche Lord,** and **Mrs. Mae Roseboom.** . . .

* * *

Flood Relief

Methodists who wish to assist sufferers from the floods in Holland and other countries nearby are urged to send their gifts of money to the Methodist Committee for Overseas Relief. Warm clothing, blankets, sheets, and other articles should go to the nearest church world service center.

Already 360 bales of used clothing have gone for this purpose and money is being sent as soon as received.

Any further inquiries should go to the Methodist Committee for Overseas Relief, 150 Fifth Ave., New York 11, New York.

* * *

First Church, Mayfield, Kentucky, won 72 new members during the United Evangelistic Mission which served as the "pilot" mission for the Southeastern Jurisdiction. . . . **Herman James Burkett,** pastor. . . .

* * *

The **Central Committee on Evangelism,** of the Board of Administration, United Presbyterian Church of North America, suggests that "every praying member of the congregation [be enlisted] in a 'Prayer Evangelism Covenant' in behalf of the salvation of those on the responsibility list."

At the meeting of Conference Evangelists held in Atlanta, Georgia, on January 2, **Ralph H. Dodson,** president, People's Bible College, Greensboro, North Carolina, delivered an address on "Evangelism and the Christian College," **Lawrence L. Lacour** reports. . . .

* * *

Bishop G. Bromley Oxnam of Washington, D. C., served on the committee on Religious Observance in connection with the inauguration of the new President.

* * *

Proving popular because of its keen analysis of contemporary conditions is the TIDINGS book, **America, Whither Bound?** by G. Ernest Thomas. . . .

* * *

At Belmont Methodist Church, Nashville, Tennessee, more than 200 people have been gathering on Wednesday nights to study the Bible under the direction of **John W. Rustin,** pastor. . . .

* * *

Edgar O. Mansfield, a native of La Porte, Indiana, has joined the staff of the Board of Hospitals and Homes of The Methodist Church, according to an announcement made by **Dr. Karl P. Meister,** Executive Secretary of the Board, which has its national headquarters at 740 Rush Street, Chicago. Mr. Mansfield began his duties early in February as an associate in institutional services.

* * *

Funds for Bibles for all tourist courts in Memphis and Shelby County have been provided by the **Character Builders Bible Class** of Madison Heights Church, Memphis, Tennessee. . . . A total of $1,250 was presented to the Memphis Camp of Gideons International, directed by **Eli Morris,** for the purchase of more than 1,100 Bibles. . . .

* * *

Figures released by the **Methodist Board of Temperance** lay bare an alarming increase in the nation's consumption of liquor. The final government figures show that in 1951 Americans over the age of 14 drank an average of 26.5 gallons of intoxicants apiece. . . . This worked out to a consumption of four pints a week, or more than nine fluid ounces a day. . . . Preliminary figures now available show that the 1952 average climbed above ten fluid ounces a day. . . . That's a lot of liquor. . . .

New Associate Joins Spiritual Life Department

Wayne E. North recently appointed Associate Director of the Spiritual Life Department of the General Board of Evangelism of The Methodist Church, is now giving full-time leadership to a program designed to deepen the spiritual life and loyalty of all members of the church.

A graduate of Dickinson College, Drew University, and Westminster Theological Seminary, Mr. North is a member of the Central Pennsylvania Annual Conference. Before joining the Spiritual Life Department, he served a number of pastorates in Central Pennsylvania, including the Cataurissa Avenue Methodist Church at Sunbury, Pennsylvania, and the First Methodist Church at Mount Carmel, Pennsylvania. He was Conference Secretary of Evangelism, a member of the Conference Board of Evangelism, and a member of the Conference Board of Missions and Church Extension.

Mr. North is married to the former **Miss Grace Hewitt**. They have three children. Now a resident of Nashville, Tennessee, he will be conducting Spiritual Life Missions and Spiritual Life Clinics and Training Conferences in key centers throughout the United States.

* * *

Retirement Is Opportunity

Like most retired bishops, **Bishop Hiram A. Boaz** has not let his status interfere with his usefulness. Since 1938, when he retired, he has organized and led a group of Dallas businessmen who have put into the treasury of Southern Methodist University more than a million dollars for current expenses. For relaxation he swings an accurate driver sufficiently well to beat most golfers half his age.

School for Town and Country Ministers

The Westminster Theological Seminary, Westminster, Md., will conduct its **School for Town and Country Ministers** July 6-24. The faculty will include **Dr. Samuel Blizzard,** of Penn State; **Dr. Dumont Clarke,** father of the Lord's Acre Plan; **Dr. Ira Moomaw,** of Agricultural Missions; **Dr. Arthur E. Morgan,** of Community Service, Inc., and formerly Chairman of the Tennessee Valley Authority, and **Dr. John Baxter Howes,** the Director of the School.

Courses will be offered in Community Economics, Missions, Parish Administration, and Rural Sociology. Each student may take two courses and earn a total of four hours' graduate credit.

Cooperating with the Seminary in this program are the **Maryland-Delaware Council of Churches,** the **Maryland Farm Bureau,** and the **University of Maryland.**

A number of scholarships are available and are awarded those whose past achievements and future promise commend them as rural leaders. Although designed primarily for pastors, the School will give needed training to both lay and professional rural leaders.

Those interested should address The Director, Westminster School for Town and Country Ministers, Westminster Theological Seminary, Westminster, Maryland.

Church With 130 Members Makes Greatest Advance

During the last two years, a tiny Charleston (W. Va.) church with only 130 members has made one of the greatest advances in property ownership in the history of West Virginia Methodism.

In March, 1951, when **J. A. Earl** was pastor, the church bought an eight-room parsonage for $15,800, or six times as much as the present sanctuary cost.

Just last month, under the leadership of their present pastor, **Virgil H. Ware,** the congregation purchased a 400-by-150 foot lot for $40,000.

Ministers' Conference

The ninth annual Ministers' Conference was held at Asbury College, Wilmore, Kentucky, from February 3 through February 5. Main speakers for the conference and for the Lizzie H. Glide Lecture Series, which was given at the same time, were **Bishop Costen J. Harrell,** Bishop of the Charlotte Area of The Methodist Church; **Professor Andrew W. Blackwood,** Professor of Biblical Homiletics, Temple University School of Theology; and **Dr. Harry Denman,** Executive Secretary of the General Board of Evangelism.

During the recent United Evangelistic Mission held in the Louisville Area, the First Methodist Church of Mayfield, Kentucky, received 72 members. Pictured here are 58 of the new members, together with members of the visitation teams and the choirs.

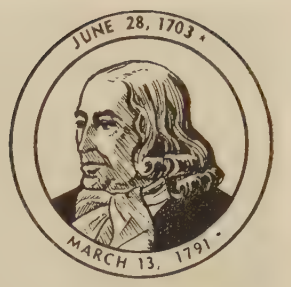
FLASH! Ohio Mission, ending March 1, obtained 25,005 first commitments!

During the Cuba Mission, ending February 19, there were 2,216 first decisions for Christ!

World Methodist

Convocation at Philadelphia

June 26-28, 1953



A Call by the Council of Bishops

JOHN WESLEY was born June 17th, 1703, in a rude parsonage at Epworth, England, and passed to his eternal home from City Road Chapel, London, March 2nd, 1791. He was in many ways the most vital, the most interesting, and most influential figure in that century. The old view that saw in Mr. Wesley only the Founder of Methodism has now given way to the world-view which ranks him with the most influential religious leaders of all time. He belongs in the grand succession of St. Paul, St. Augustine, and Luther. Born in an age of materialism, characterized by dim hopes and expiring ideals, this man who found no place inaccessible and no individual unattractive shuttled back and forth over the lanes and turnpikes of England for a half century as the leader of a spiritual revolution which has swept the world and has not yet spent its force.

Gathering in Philadelphia

In June of 1953, the people called Methodists will gather by the multiplied thousands in the city of Philadelphia to celebrate the birth of John Wesley and to rejoice in the spiritual heritage which he bequeathed to them. At the time of Mr. Wesley's death there were only 71,000 Methodists in Great Britain and 48,000 in this new world. Today, the Methodist family numbers many millions and is to be found in sixty-three of the nations of the earth. Were Mr. Wesley alive to look upon this world-church, he would no doubt preach again as he did when the foundation of the first chapel was laid in London. "What hath God wrought!"

When we survey the record of Methodism across two hundred years, we have every reason to rejoice. In order to transmit to a distraught world and to coming generations the gospel which has seen such splendid triumphs, we have kept faith with our fathers, with our children; and, above all, we have sought to keep faith with Christ.

We have told men that, while they inherit the infirmities and sins of the race, they also inherit the salvation which Christ offers all mankind; that they live not in a lost world, but in a redeemed world; and that when man accepts his true relation to Christ, he lives under a new heaven and on a new earth.

The one fact that sent Methodists early to the open fields and eventually to the ends of the earth with infectious joy was that God in Christ had come to the rescue of sinning humanity. They witnessed everywhere because they knew Christ as the Saviour from sin, the Creator of new character, and the Guarantor of everlasting life. Their main emphasis was upon the fact that God had heard the cry of broken humanity and had sent, in the person of His Son, a divine Saviour to deliver mankind. They never overlooked the implications of that fact. They never dismissed it, nor obscured it by any naturalistic interpretation. They declared it in creed, experienced it in life, and expressed it in a glad and intense evangelism. With warm hearts and eager spirits they went everywhere to bring men into a saving knowledge of the truth as it is in Christ Jesus.

Mood of Methodism

The normal mood of Methodism is the evangelistic mood. The stirring story of our advance across this continent and of the establishment of younger churches around the world is the story of a resistless evangelism. God raised us up to be Christianity in earnest, and no Church can forget its original mission and have bright prospects. From the very beginning we went everywhere proclaiming the story of the transforming cross, the empty tomb, and the risen and glorified Lord.

We are witnessing a general turning of the masses to an interest in the things of the spirit. The facts of spiritual life have come into the common speech of man. Writers no longer hesitate to discuss religion. In fact, one of the great gains from the stress and anxiety of these tempestuous times is the recovery of the consciousness of God and a sense of responsibility to Him. The time seems ripe for the Church to interpret Christ to the inquiring mind and seeking heart of our time. But in order to lead in this revival of spiritual religion, we must have an unquenchable faith in the reality of the gospel we proclaim and a keen awareness of the infinite importance of the things that make for righteousness.

Urgency of Soul

The urgency of soul which characterized our fathers must possess us. Soft sayings about virtue, the evolution of the race, and the inherent goodness of mankind will not produce the evangelism the world sorely needs. We must speak again of the ghastly reality of sin, of the atonement of Christ, of justification by faith, of the eternal profit of goodness, and of the everlasting loss to those who will not have Christ. We will not help groping humanity to find the way by underestimating the need of man for redemption or failing to declare that the Cross of Christ, with all that it typifies, is something more than an example of how a good man should bear pain. Our generation must be brought to see that sin is the gulf which separates man from God and that Christ, by dying on the Cross, did something for man which he could not do for himself.

It is very well that this host of Methodists from many nations should come to Philadelphia to survey the past and to promote a movement to keep Methodism "a place where those who march with God can find their point of rallying."

The difference in the date of John Wesley's birth as given in the articles in this issue of *Shepherds* (June 17) and the date of the anniversary celebration at Philadelphia (June 28) is caused by a difference in calendars. June 28 is the date according to the present revised calendar, not the calendar in use in 1703.

Methodist Prints

John Wesley

The Great Organizer

1703-1791

by J. Carter Swaim
Minister, Presbyterian Church, U.S.A.
and Professor
New Testament Literature and Exegesis
Western Theological Seminary

JOHN WESLEY was born of a race of preachers. His father, grandfather, great-grandfather, and great-great-grandfather were all clergymen. His mother, the daughter of a Puritan minister, was the youngest of twenty-four children, and herself gave birth to nineteen. After a naval chaplaincy and a London curacy, Samuel Wesley became rector of Epworth, in Lincolnshire. Here he continued for thirty-eight years, and here John Benjamin Wesley was born on June 17, 1703, the fifteenth of the nearly a score of children, all of whom were given orderly and systematic training in manners and the various branches of knowledge. It was doubtless due to the strict regime she enforced upon her children that Susanna Wesley became the mother of Methodism.

Debts crowded in upon the father; and, when John was two years old, the rector of Epworth was hurried off to jail because he owed thirty pounds. The father was not popular with his parishioners, who set fire to the rectory. The children barely escaped with their lives. John, not yet six years old, had an especially close call, and ever after thought of himself as "a fire brand plucked out of the burning."

Formal Education

Through the patronage of the Duke of Birmingham, John was awarded a scholarship in the famous school of the Charterhouse, to which he went at the age of eleven. In 1720, John left the Charterhouse for Christ Church College, Oxford. He was hard pressed financially until, in 1724, he secured a Lincoln fellowship. Religion at Oxford was rather coldly formal, and Wesley was popular with the gay young men of the university.

Influence of Books

About this time he came upon some books which influenced him profoundly, and henceforth he led a serious and devoted life. The famous *Journals,* which he now began, were the result of his resolve to make a more careful use of his time and to keep an account of its employment. He became "an ascetic, with High Church beliefs, strong ritualistic tendencies, and a mystical bias." This earnestness made him the butt of many a joke, but his father wrote him that "virtue can bear being laughed at."

On September 19, 1725, Wesley was ordained deacon, and on September 22, 1728, became a priest of the Church of England. For two and a quarter years he acted as his father's curate at Wroote. This was the only parochial experience Wesley ever had. Returning to Oxford in 1729, he found the Methodist movement already begun by his brother Charles. The works of William Law aroused his interest in contemplation, and he read the works of the German mystics.

The Holy Club, begun by Charles Wesley, who went up to Christ Church College in 1726, consisted of a group of men who were seeking true holiness. They "adopted certain rules for right living, and apportioned their time exactly to study and religious duties, allotting as little as possible to sleeping and eating, and as much as possible to devotion." Their living by method caused the name "Methodists" to be given them in derision. Upon his return to Oxford, John became the leader of the group.

The trustees of Georgia were looking for a missionary. John thought he could not leave his now widowed mother. "Had I twenty sons," she said, "I should rejoice that they were all so employed, though I should never see them more." Charles decided to go also, as secretary to General Oglethorpe; two other members of the Holy Club accompanied them on the mission. En route they encountered twenty-six Moravians under David Nitschman, their bishop.

While he was in Savannah, Wesley preached frequently, and catechized the children. A Presbyterian minister impressed him with the beauty of his extempore prayers, and the Moravians by the simplicity of their lives. He began to re-read the Scriptures. While still in Georgia, he published, in 1737, his first collection of Psalms and Hymns.

Chapel in Aldersgate Street

Returning to England, he underwent a spiritual transformation. On May 24, 1738, he attended a Moravian service in the little Aldersgate Street Chapel, London. It was during that meeting that Wesley "felt his heart strangely warmed," and there came out of the chapel that night a new Wesley, who found himself making free prayers. Further study of the Bible completed the change from ritualist to evangelist. June 11, 1738, he preached his famous

sermon before the University of Oxford on "By grace are ye saved through faith." From that day on, this was the keynote of his ministry.

He went to Kingswood to carry on the work begun by Whitefield. At Bristol a chapel was erected, the first Methodist "preaching room" in the world. In London, Wesley preached to vast crowds in the fields near the old foundry and in the later chapel in City Road. With the help of friends, the foundry, or arsenal, was rebuilt and would seat fifteen hundred persons. Wesley rejoiced to be preaching the gospel of peace in a place that had once been the king's foundry for cannon.

The people who came to the chapel were gradually organized into a Society. Since they lived in all parts of the city, Wesley could not oversee them all. Accordingly, the class meeting was developed, with weekly leaders' meetings. February 23, 1743, Wesley issued the General Rules, setting forth the conditions of membership in the Society. Wesley visited the classes quarterly, and tickets of membership admitted members in good standing to the love feast, also celebrated quarterly.

By this time, the clergy of the Established Church had excluded Wesley from their pulpits and his converts from the Lord's Table. John and his brother therefore administered the sacrament in their own preaching rooms. The Bishop of London, Dr. Edmund Gibson, summoned the Wesleys before him several times for "irregularities" of church order, and at length wrote a pastoral letter classing Methodists with "deists, papists, and other disturbers of the kingdom of God." Many pamphlets were written against them, and newspapers and magazines joined the crusade. Mob violence soon followed.

Exterior of Wesley's Room, Lincoln College, Oxford, England.

From McNeer's JOHN WESLEY; Abingdon-Cokesbury Press; Copyright

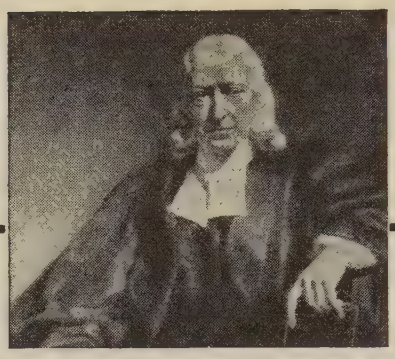
Wesley began to itinerate. He visited Wales, New Castle, and Epworth. At the latter place, being denied the privilege of preaching in his father's pulpit, he stood on his father's tombstone and preached to the largest congregation ever seen in Epworth.

Wesley was by this time drifting farther and farther away from sacerdotalism. He organized a group of lay preachers, and defended them on the ground that they gave help to the "poor sheep when their own shepherd pitied them not." It was upon his mother's advice that John defied the authorities of the Established Church in order to send his lay preachers around the country.

Indescribable Dignity

When the mobs attacked him, Wesley never flinched. It was his rule, confirmed, he says, by experience, "always to look a mob in the face." "An indescribable dignity in his bearing, a light in his eyes, and a spiritual influence pervading his whole personality often overawed and captured the very leaders of the riot." Often "the rioters themselves were the chief sufferers from the missiles and clubs so freely used." Wesley in every way maintained himself with such perfect dignity that by 1757 mob violence had ceased.

In 1744, Wesley called together his preachers for a conference—casually referred to in his Journal with a small



"c." It was agreed to obey the bishops "in all things indifferent." In 1784, the Conference was legally established as the governing body of the Methodists. The territorial division of the country necessitated the appointment of overseers, and thus grew up the Wesleyan episcopate.

Carefully planned so as to avoid all lost motion, Wesley's itineration took him to every part of Britain. He crossed the Irish Channel forty-two times, and spent six years in Ireland. His first visit to Scotland was made in 1751, and in 1753 he preached in a pulpit in Glasgow. In 1761, he preached in Aberdeen. To his Scottish friends he said: "I am a member of the Church of England; but I love good men of every Church." His first visit to Wales was made in 1739.

In 1769, Conference preachers were assigned to America; and, in 1770, Francis Asbury was one of the volunteers appointed to that faraway land. Although at first sympathizing with the American colonists, Wesley later changed his attitude. This created a difficult situation. Wesley solved it by taking it upon himself to ordain Thomas Coke as superintendent for the churches in America. His brother warned that "ordination was separation," but Wesley based his action upon scripture, history, and reason.

Conference His Successor

At the age of seventy, Wesley began to think of what would happen to his societies after his death. He arranged a legal document making the Conference his successor. By this time opposition had passed, and during the last ten years the results "were more than double the united results of the forty years preceding." His sight had grown dim, and he had to be supported when he stood in the pulpit, but still he traveled and preached. His last sermon was on February 22, 1791. March 2, he died, in his eighty-eighth year. Ten thousand persons passed through City Road Chapel to take a last look at his face.

A serious man once said to John Wesley that he could not serve God alone: "You must therefore find companions or make them; the Bible knows nothing of solitary religion." In his Holy Club days, Wesley had begun by visiting prisoners and the sick. The organization that he built up gave practical expression to the gospel of brotherhood. He maintained a school, an orphanage, a workroom, a clothing exchange, a bank, and a medical dispensary. He himself studied medicine in his leisure time, and his "Primitive Physic" went through many editions. He originated the saying: "Cleanliness is next to godliness."

In an age fond of strong drink, Wesley favored the prohibition of the liquor traffic. When economists shrieked: "What will become of the revenue?" Wesley wrote: "True, the traffic brings in a large revenue to the king, but is this an equivalent for the lives of his subjects? Would his majesty sell 100,000 of his subjects yearly to Algiers for 400,000 pounds? Surely, no. Will he, then, sell them for that sum to be butchered by their own countrymen? O tell it not in Constantinople that the English raise the royal revenue by selling the flesh and blood of their countrymen!"

A Careful Scholar

All his life long, Wesley was a careful student. Hebrew, Arabic, Greek, Latin, logic, ethics, metaphysics, natural philosophy, oratory, poetry, and divinity entered into his weekly plan of study at the university. He urged his preachers to read five hours a day. For twenty-five years he was a fellow of Lincoln College, Oxford. As a student of the Bible, Wesley was at great pains to secure a correct Greek text. In his commentaries he "anticipated the revision of 1881 in his use of paragraphs, the omission of chapter headings, and in a large number of renderings." As an interpreter of the Bible, he said: "I search after and consider parallel passages of Scripture, comparing spiritual things with spiritual."

Only by hard work and well-managed time could one man travel four to five thousand miles a year, preach 40,000 sermons, and write or edit four hundred books.

A World Parish

Wesley never intended to separate from the Church of England. In reply to a clergyman of the Established Church who had forbidden him to preach in the parish, Wesley said: "God in Scripture commands me, according to my power, to instruct the ignorant, reform the wicked, confirm the virtuous. Man forbids me to do this in another's parish; that is, in effect, not to do it at all, seeing I have no parish of my own, nor probably ever shall. Whom, then, shall I hear, God or man? I look upon all the world as my parish."

—Adapted from *Messengers Upon the Mountains*, published by the Evangelism Board of National Missions of the Presbyterian Church in the U.S.A.

Excerpts

From Wesley's Writings

"Christianity is essentially a social religion; to turn it into a solitary religion is indeed to destroy it." *Works* (1872 Edition), Vol. V, page 296.

"Neither may we gain by hurting our neighbour in his body. Therefore we may not sell anything which tends to impair health." Wesley's sermon, *The Use of Money*.

"I have two silver spoons at London and two at Bristol. This is all the plate I have at present, and I shall not buy any more while so many round me want bread." *Letter to Commissioners of Excise*, September 9, 1776.

What Methodists Believe About Christian Experience

METHODISTS since Wesley have always given primacy to religious experience. Intellectual respectability has always been characteristic of Methodist beliefs, but it has never become sole comptroller of the theological treasury. We have in our faith a combination of mind and soul, thought and action, knowledge and experience—a combination of rational and experiential faith.

The Need for Religious Experience

Religious experience is the contact of our whole human personality with God. Dr. Raymond Calkins, in defining his use of the term religious experience, said,

> It is no more preoccupation with inner states and moods and feelings. It is an immediate apprehension of the reality which lies beyond and behind and within all the framework of the invisible universe. . . . By religious experience in the deepest sense, we mean that we are immediately aware of a spiritual world made known to us in and through the actions of the soul, no less truly than the physical world is made known to us through the organic motions which these sensations originate. (Edgar DeWitt Jones, *Royalty of the Pulpit,* Harper and Brothers, 1951, p. 330.)

Is this not what the apostle means when he suggests that to be a child of God is to be inwardly assured, by divine and human witness, that we are of Him, that we are His? Does it not seem logical and necessary that such an experience should be a part of your religion and mine if that religion is to be Christian?

In 1735, John Wesley collected various materials from various writers of that time on this subject and incorporated them into the preface to his translation of *The Imitation of Christ,* by Thomas à Kempis. Listen to these excerpts from that preface:

> The understanding of divine truths is to be sought for in the paths of obedience and experience, and by carefully observing the workings of the Holy Spirit in the soul . . . the great practical truths of religion, the mysteries of the inward Kingdom of God, cannot be fully discerned but by those readers who have read the same thing in their own souls. These truths of religion cannot be clearly known but by those who derive their knowledge not from commentaries, but experience. Thus alone may we attain to an inward, practical, experimental, feeling knowledge of God. (George Croft Cell, *The Rediscovery of John Wesley,* Henry Holt Company, 1935, pp. 86-87.)

Few there are who would not agree that religion must be something more than knowledge derived from reading. Most would accept Wesley's demand for an "inward, practical, experimental, feeling knowledge of God as the basis for Christian discipleship." It is one thing to accept the facts of religion with one's mind. And this is important. Let that be underlined. Here is no pleading for an irrational faith that flies in the face of the known and demonstrated facts of God's world. But here is a call for something more than intellectual understanding as the basis of religious reality in your life and mine. Dr. Buttrick points out that so long as a man is merely a philosopher he cannot believe because the world is always greater than his mind. In fact, he himself is more than mind. We know that we are the children of God when we have both the witness of our own spiritual experience and the witness of God's Spirit in our lives. To be real, religion must be experienced as well as thought through.

Religious Experience

We cannot discount the reality of the religious experience of those who have come to their inward convictions via the route of emotion. Nor dare we rule out the reality of religious experience for those who have arrived by some other way. Religion is a combination of the mind and the will, of knowledge and experience, of intellect and emotion. It is possible for one to get overbalanced in either extreme. Wesley's stress on religious experience was the direct reaction to the excessively cold rationalism of his day in England. Emotion had been discarded from the church; and

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by Hoover Rupert, Pastor
First Methodist Church
Jackson, Michigan

formal ceremony, without intended emotional content, had become the acceptable pattern for religious exercise. The best solution to the problem, as I see it—and as I interpret the way Methodism sees it—is the happy medium of recognizing the need for both the rational and the emotional elements in our faith.

So I take my place with those Methodists who believe that experience is an integral part of religion and who feel that the perfect combination is to be found in a rationally accepted and consciously experienced conviction of God and his relationship to our individual lives.

The Kinds of Religious Experience

Wesley assumed and asserted that all Christian assurance is given the "experience" or inward consciousness. In a sermon on the theme, "The Witness of the Spirit," John Wesley answered the questions of his auditors (and his readers) concerning what he meant by the "testimony of the Spirit." Here was his statement in that sermon produced in 1746:

> By the testimony of the Spirit, I mean an inward impression on the soul whereby the Spirit of God immediately and directly witnesses to my Spirit that I am a child of God; that Jesus Christ hath loved me and given himself for me; that all my sins are blotted and I, even I, am reconciled to God. (Cell, *op. cit.*, p. 93.)

Dr. James Bissett Pratt, late Professor of Philosophy at Williams College, left a manuscript which was published after his death under the title, *Eternal Values in Religion.* In it, he analyzes the various kinds of religious experience and summarizes the typical forms under five general headings. (The Macmillan Company, 1950, pp. 158-159.) First, "the human demands upon the universe for things of a sort not given by nature." He illustrates this by the longing on the part of humanity for immortality. Also, he says, there is the demand for reality and fellowship of a more than human spirit.

Second, he stresses "the longing for divine assistance in the moral struggle . . . and the sense that such assistance is being actually given in reinforcement of will power or of love for the ideal as from an external source." Many today could testify to the reality of this kind of religious experience. When you have come face to face with temptation, with compromise, with a strong desire to take the line of least resistance, have you not felt there was a power not your own which enabled you to stand firm, to hold fast to your ideals?

Still another kind of religious experience which Dr. Pratt lists is "the sense, or the emotionally colored implicit belief that the universe not only makes for our righteousness but sympathizes with us, makes answer, and is somehow related to us." Here is the feeling of being at home in the world, of a sense of spiritual security, of an assurance that we have "some kind of commerce with the Whole of things." Here is the experience of finding rhyme and reason, meaning and significance, to life and the world.

Someone has surmised that of the reported church members

5% do not exist,
10% cannot be found,
20% never pray,
25% never read the Bible,
30% never attend church services,
40% never give any to cause,
50% never go to Sunday school,
60% never to go to church Sunday night,
70% never give to missions,
80% never go to prayer meeting,
90% never have family worship, and
95% never win a soul to Christ.

—from the book, *Evangelism Christ's Imperative Commission,* by Roland Q. Leavell

A more specific and definite development of this "cosmic consciousness" is what Pratt called "the mystics' sense of presence." Those of us for whom the realm of the mystic seems strange, indeed, often look with envy upon the person who can honestly report experiences of rich spiritual fellowship with God. Most of us at one time or another have been strongly aware of the reality of God's presence—in a time of particularly trying need, in a moment of tragedy or sorrow, at a time of deeply meaningful worship. Here we have had a glimpse of God, as it were, which gave us this mystics' sense of presence. This is a kind of religious experience.

Religious Joy

A final kind of a common sort, Dr. Pratt says, is "religious joy." He suggests that this is an experience not confined to the mystics, but one "that very commonplace people often insist is different in quality from other joy."

Dr. Pratt's purpose in this analysis was to determine whether religious experience supplies knowledge, which is not our particular purpose here. But in his summary he has suggested for us what we mean by the various kinds of religious experience. We are interested in religious experience from the Christian standpoint, and we need to see the basic elements in Christian experience.

These basic elements are faith and repentance. But there are some signposts along the way that, helping to guide us into the experience of God, make faith real and give life meaning.

First, we must accept the experiences of others as evidence for believing in the reality of Christian experience.

Long years ago there was a king of Siam who received a Dutch ambassador at his court. In describing his native country to the king, the ambassador remarked that, during the winter, the water there became so hard that men could actually walk on it. This enraged the king. He could not accept such a monstrous falsehood. None in Siam had ever seen anything like that. So it must be impossible and ridiculous. Indeed, the ambassador must be out of his mind, said the king, to suggest such an incredible thing.

"Is God Real to You?"

Is this not the picture of many persons who "pooh-pooh" the idea of religious experience because they themselves never have been consciously aware of such an experience? However, the first step toward Christian experience is to believe that others have such religious experiences and to accept their accumulated testimony as evidence for believing that it is possible to have such experiences.

The same Dr. Pratt, whom we have quoted, once sent a questionnaire to his fellow philosopher, William James. Among other things, the questionnaire asked, "Is God very real to you? . . . Do you feel that you have experienced His presence? . . . If you have had no such experience, do you accept the testimony of others who claim to have felt God's presence directly? Please answer the question with special care and in as great detail as possible." Here was Professor James' reply: "Yes! The whole line of testimony on this point is so strong that I am unable to pooh-pooh it away." (R. J. McCracken, *Questions People Ask,* Harper and Brothers, 1951, p. 13.) Isn't that what Paul was implying? The "line of testimony" runs back 20 centuries, and through its line one finds a constantly recurring pattern of Christian experience which reports that the spirit of God endorses the in-

ward conviction of man's soul that we are all God's children. The experiences of others are evidence for believing that we can share it.

A second step to Christian experience is to recognize that the testimony of others will remain only evidence, that we must have this experience personally for it to have its richest meaning for our lives.

Charles R. Brown used to say that the only world which exists for a person is the one he can personally see, feel, and hear; that there may be 10,000 other worlds, "but if they do not enter into my personal consciousness, they do not exist for me. Things become real to me as they enter into my own immediate experience." Christian experience becomes real to you when it becomes your experience.

Another step is to see the basis we have for Christian experience. John Wesley suggested that, viewed objectively, Christian experience is the witness of God's spirit; and viewed subjectively, it is the witness of our own endorsement of the Spirit of God upon our inward convictions as to our divine relationship to God through Christ. These two factors combine to form the basis for our Christian experience. The revelation of God as we find it in Jesus Christ suggests that God may be realized as a living reality and power in human personality, and that we can confirm the divine witness with our own spiritual testimony. The reality of our Christian experience can be seen in the reality of our faith in God which, in turn, gives reality to our faith in ourselves as His children.

Surrender to God

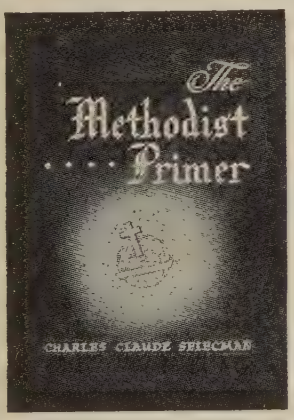
The final flight of steps to an experience of God which brings vitality to life in Christian experience, has several steps. We have mentioned them ofttimes before, but we need to review them again in the context that Christian experience may be seen and appropriated by each one of us.

We must make our surrender to God in humble acknowledgment of His Fatherhood as revealed in Jesus Christ, and of His power as revealed in the world and in human life. Thus, we are prepared for the dedication of life to God's purpose. It is one thing to talk of surrender to God in acknowledgment of His power; it is another to accept life in dedicated loyalty and devotion to the working out of His divine purpose in us and in the world. This is a part of the climb to Christian experience, and many of us fail to go any farther in the direction of God because we cannot make the grade to this step.

A similar step is the devotion of life to doing God's will. This naturally follows from dedication. If we accept God's purpose for our lives and His testimony for our experience, then we will also want to live a life of devotion to His will. We find our pattern for this in Jesus' constant effort to identify His will with the divine will of God.

Then, finally, comes the discipline of Christian discipleship. Herein is the acceptance of the way of Christ as our way of life. It is the imposition upon our lives of those habits, practices, and disciplines of the Christian spirit which will make ours a continuing Christian experience. So, prayer, worship, ethical loyalty, service, and unselfish sacrifice —these and the other Holy Habits of Christian practice become the means of a constant developing and fashioning of our Christian character through a constantly recurring experience of God in Jesus Christ.

Adapted from the booklet, *What Methodists Believe,* by Hoover Rupert. This booklet is available at 50¢ per copy from the Oxford Fellowship, First Methodist Church, Jackson, Michigan.



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Guy H., Oliver K., and Ira D. Black

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This attractive folder-certificate provides a permanent record of the dedication to be signed by the pastor. In addition there is the ritual for the dedication of a Christian home from the *Methodist Discipline* and a page of suggestions for achieving truly Christian family life. 4 pages 5½x8 inches. *2 cents each in lots of ten or more.*

Order from

1908 Grand Avenue **The Upper Room** **Nashville 5, Tenn.**

NATIONAL FAMILY WEEK

May 3-10, 1953

by Edward D. Staples

Department of the Christian Family

Board of Education

MOST Methodist churches have some observance of National Family Week, if only to recognize the importance of teaching religion in the home in connection with Mother's Day. A number of pastors and church leaders see in this week a unique opportunity to strengthen family life in church and community.

The General Conference of 1952 added a new feature to National Family Week when it set the date of Children's Day on the first Sunday of May. (See *Discipline,* ¶ 233, sections 5 and 6.) The Children's Department of the General Board of Education has prepared a special program for this occasion.*

THEME

The theme for National Family Week, May 3-10, 1953, "A Christian Foundation for Every Home," challenges church members and Christian leaders. A Christian foundation is made firm when Christlike attitudes and ideals, such as love, trust, fellowship, neighborliness, good will, and sharing find expression in daily living and practice. When this foundation is secure, persons are sustained amidst the stresses and strains of a complex society.

The home can best lay this Christian foundation. The home plays a tremendously important role in nurturing religious faith and in developing moral character. So the quality of home life becomes a major factor in giving security and abiding confidence to the growing child, to the vigorous youth, and to the maturing adult. To help families work on their Christian foundations is our privilege as church leaders.

PROGRAM

The following suggestions for program are made by the Department of the Christian Family of the General Board of Education:

Sunday, May 3

Children' Day. Preach on the theme "That They May Know God," or use special program provided by the Children's Department. Introduce *The Christian Home* to your people.

Monday Through Thursday

Conduct a leadership training class for parents, using certified instructors recommended by your Conference Executive Secretary or on an informal basis. One feature of the class might be parent-teacher meetings.

Tuesday or Thursday

Interdenominational Community Forum. (Could be incorporated as a part of the leadership class.)

Friday, May 8

Family Night at the Church. Fellowship dinner, recreation, worship. See *Sourcebook for the Methodist Sunday Evening Fellowship* for program ideas.

Saturday, May 9

Family at Home Night. Print in your church bulletin suggestions of things to do at home, or send home a copy of "Family Fun," a leaflet published by the Department of the Christian Family. 12 for 15¢; 80¢ a hundred.

Sunday, May 10

Mother's Day. Special services for the whole family. Preach on the theme "A Christian Foundation for Every Home." Distribute the leaflet on the theme. Call attention to articles on the theme in May issue of *The Christian Home.*

RESOURCES

New Poster

You will like the family reading the Bible. Printed in dark green ink on India stock with the theme "A Christian Foundation for Every Home" in reverse type. 17x22 inches. 10¢ each; 3 for 25¢. There is no denominational imprint. Use it in the community.

(*Continued on next page*)

* *That They May Know God,* by Leon Adkins. 10¢ each; three for 25¢.

Children's Day Program

A simple, dramatic program using a reader and children from the church school. 10¢ each; 3 for 25¢.

Leaflet on the Theme

"A Christian Foundation for Every Home" is an illustrated 6-page leaflet for widespread distribution in connection with the activities of the week. 20¢ for 12; $1.00 a hundred.

Order the above resources from Service Department, Board of Education, Box 871, Nashville, Tenn.

Leadership Training Courses

Use certified instructors or send 25¢ to the General Board of Education for a leader's guide for the course:

Your Home Can Be Christian
Text: Maynard, *Your Home Can Be Christian,* $2.00

Children in a Christian Home
Text: Staples, *Children in a Christian Home,* 50¢

Understanding Children
Text: Sherrill, *Understanding Children,* $1.50

Home and Church Working Together
Text: Hart, *Home and Church Working Together,* $1.00

The Child's Approach to Religion
Text: Eakin and Eakin, *Your Child's Religion,* $2.00

Order textbooks from The Methodist Publishing House.

Sound Filmstrips (Order from Methodist Publishing House.)

"Built Upon the Rock"
"No Easy Answer"
"Family on Trial"
Rental, $2.50 each; purchase, $10.00 each. Specify whether 78 RPM or 33 1/3 long playing records.

Movie (Order from Methodist Publishing House.)

"Family Next Door." 16mm., 30 minutes. Produced by the Methodist Radio and Film Commission. Rental, $8.00; $20.00 a week. Order early, as this film is in great demand. Two filmstrips have been made from incidents in this picture. *Patty and Her Kitten,* and *Don's Unwanted Friend.* Purchase price, with script, $4.50 each.

Prayer Time

A new book of daily devotions for use in families where there are young children. Written by workers with children and parents with young children. This is the book requested by parents at the National Conference on Family Life. Only 35¢ each, 3 for $1.00, for a 255-page booklet. Order from The Upper Room, 1908 Grand Avenue, Nashville 5, Tennessee.

Two Special Offers

To introduce *The Christian Home* to new families, The Methodist Publishing House makes the following special offers during the month of May:

1. *Group Plan*
   Five or more copies to one address. Five months for 40¢ (May through September). Have class visitors or Boy Scouts deliver to every family with children in the church school.
2. *Individual Subscriptions*
   8-months introductory offer, $1.00. The Methodist Publishing House will send you as many order blanks as you wish to use.

This is not primarily a sales campaign. This offer is made at the request of the Department of the Christian Family to help churches strengthen family life.

Concerning Children's Day

by Mary Alice Jones
Director, Department of Christian Education of Children
Board of Education

There are many children in the United States now unrelated to any church. There are many children in churches who are not receiving the type of ministry which they need to enable them to experience the love of God, to come to know the will of God, and to commit their lives to the doing of the will of God as revealed in Jesus Christ. To give more thought to the children is an urgent need in a large number of Methodist churches.

Recognizing this need, the General Conference of 1952 suggested the observance of the first Sunday in May as Children's Day:

> The first Sunday of National Family Week, or some other day selected by the Annual Conference, may be designated as *Children's Day,* for the purpose of emphasizing the responsibility of the Church for our children, the same to be observed without a church-wide offering. [¶ 233 (6), *Discipline of The Methodist Church,* 1952.]

Accordingly, a program has been prepared by Dr. Leon M. Adkins, entitled "That They May Know God," to assist pastors and local church commissions on education to arrange for the observance of this occasion when the needs of the children are lifted up and laid upon the hearts of the whole congregation. This program may be ordered from the Service Department, General Board of Education, Box 871, Nashville 2, Tennessee. The price is 10 cents each, three copies for 25 cents.

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37 Nations, Provinces, States Listed in the Lay Witness Number

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Chile
England
India
Korea
Lebanon
Mexico
Philippines

Alberta
Manitoba
Nova Scotia
Ontario

Arizona
California
District of Columbia
Florida
Georgia
Indiana
Illinois
Iowa
Kentucky
Maine
Massachusetts
Michigan
Minnesota
Missouri
New Jersey
New York
North Carolina
Ohio
Oklahoma
Pennsylvania
Tennessee
Texas
Virginia
Washington
West Virginia

32 Occupations Listed in the Lay Witness Number

Accountant
Banker
Chemist
Clerk
Contractor
Court Stenographer
Dentist
Diplomat
Editor
Educator
Farmer
Historian
Housewife
Insurance
Journalist
Judge
Labor Leader
Librarian
Lawyer
Merchant
Naturalist
Nurse
Optician
Physician
Poet
Postal Employee
Publisher
Secretary
Statistician
Student
Teacher
Writer

The Upper Room
SCRIPTURE READINGS for May, 1953

May 1	Matthew 25:14-30
May 2	Matthew 25:34-40
May 3	II Kings 19:14-19
May 4	II Timothy 1:1-7
May 5	Revelation 3:19-22
May 6	Matthew 4:18-25
May 7	I Peter 3:8-13
May 8	I Samuel 3:1-10
May 9	Luke 19:1-10
May 10	Luke 12: 1-7
May 11	Psalm 37:1-9
May 12	Psalm 95:1-6
May 13	Psalm 130
May 14	John 16:27-33
May 15	Matthew 18:7-14
May 16	John 3:14-21
May 17	Joshua 1:1-9
May 18	Isaiah 41:10-13
May 19	II Timothy 1:7-12
May 20	Luke 12:27-34
May 21	Psalm 91:1-6
May 22	John 14:1-6
May 23	Romans 8:14-18
May 24	Acts 1:1-8
May 25	Acts 8:29-38
May 26	John 6:5-14
May 27	Isaiah 55:6-11
May 28	II Timothy 4:1-5
May 29	II Timothy 2:19-26
May 30	John 15:1-5
May 31	Ephesians 6:1-10

Bill Hunt, pressman, and Chester Boyles, foreman, examine a sheet of 32 four-color covers for *The Upper Room* just after they came from the press at the Parthenon Press. The picture on the May-June issue (Lay Witness number) is Zimmerman's "Christ and the Fishermen."

Laymen Witness for Christ in Annual Lay Witness Number of *The Upper Room*

Laymen witness for Christ in many ways and on many occasions but the sixty-one laymen and laywomen who bear their testimony in the annual Lay Witness number of THE UPPER ROOM will each lead more than seven million people in personal meditations or family worship. This special number has proved to be one of the most interesting and helpful of each year.

Each writer is identified at the close of his meditation by name, occupation, and state. Thus U. S. Senator Martin of Pennsylvania and J. Edgar Hoover, Director of the F.B.I., are both listed as lawyers, while Mrs. Frank G. Brooks, president of the Woman's Society of Christian Service, said to be the largest organization of women in the world, is listed as a housewife. Ray Nichols, president of the Board of Lay Activities, is listed as a newspaper publisher.

It has been pointed out that Jesus selected laymen as his disciples, that it was laymen and laywomen who carried the faith in the early centuries and that laymen and laywomen today are being called upon to carry an increasing responsibility for the propagation and strengthening of the faith. Thus the Lay Witness Issue is an example and an inspiration to men and women in all walks of life to consider their calling as witnesses to Christ.

Population Increase an

A COMPARIS

POPULATION BY STATES: U. S. Census

STATE	1940	1950	% Gain	% Loss
Alabama	2,832,961	3,061,743	8.1	
Arizona	499,261	749,587	50.1	
Arkansas	1,949,387	1,909,511		2
California	6,907,387	10,586,223	53.5	
Colorado	1,123,296	1,325,089	18.0	
Connecticut	1,709,242	2,007,280	17.4	
Delaware	266,505	318,085	19.4	
District of Columbia	663,091	802,178	21.0	
Florida	1,897,414	2,771,305	46.1	
Georgia	3,123,723	3,444,578	10.3	
Idaho	524,873	588,673	12.1	
Illinois	7,897,241	8,712,176	10.3	
Indiana	3,427,796	3,934,224	14.8	
Iowa	2,538,268	2,621,075	3.3	
Kansas	1,801,028	1,905,299	5.8	
Kentucky	2,845,627	2,944,806	3.5	
Louisiana	2,336,880	2,683,516	13.5	
Maine	847,226	913,774	7.9	
Maryland	1,821,244	2,343,001	28.6	
Massachusetts	4,316,721	4,690,514	8.7	
Michigan	5,256,106	6,371,766	21.2	
Minnesota	2,792,300	2,982,483	6.8	
Mississippi	2,183,796	2,178,914		0.2
Missouri	3,784,664	3,954,653	4.5	
Montana	559,456	591,024	5.6	
Nebraska	1,315,834	1,325,510	0.7	
Nevada	110,247	160,083	45.2	
New Hampshire	491,524	533,242	8.5	
New Jersey	4,160,165	4,835,329	16.2	
New Mexico	531,818	681,187	28.1	
New York	13,479,142	14,830,192	10.0	
North Carolina	3,571,623	4,061,929	13.7	
North Dakota	641,935	619,636		3.5
Ohio	6,907,612	7,946,627	15.0	
Oklahoma	2,336,434	2,233,351		4.4
Oregon	1,089,684	1,521,341	39.6	
Pennsylvania	9,900,180	10,498,012	6.0	
Rhode Island	713,346	791,896	11.0	
South Carolina	1,899,804	2,117,027	11.4	
South Dakota	642,961	652,740	1.5	
Tennessee	2,915,841	3,291,718	12.9	
Texas	6,414,824	7,711,194	20.2	
Utah	550,310	688,862	25.2	
Vermont	359,231	377,747	5.2	
Virginia	2,677,773	3,318,680	23.9	
Washington	1,736,191	2,378,963	37.0	
West Virginia	1,901,974	2,005,562	5.4	
Wisconsin	3,137,587	3,434,575	9.5	
Wyoming	250,742	290,529	15.9	

Methodist Membership

MPILED BY HAROLD ROGERS

METHODIST MEMBERSHIP BY JURISDICTIONS

NORTHEASTERN JURISDICTION

	1940	1950	% Church Gain	% State Gain
Boston Area				
Maine	26,929	30,280	13.9	7.9
New England	72,944	82,525	13.1	
New England Southern	34,787	39,506	4.9	
New Hampshire	17,887	19,086	12.3	8.5
New York Area				
Newark	71,592	81,842	14.3	16.2
New York	66,291	74,892	11.6	10.0
New York East	97,178	105,351	7.3	10.0
Troy	61,148	86,493	41.4	10.0
Philadelphia Area				
New Jersey	81,944	94,395	16.4	16.2
Philadelphia	110,892	123,557	11.4	6.0
Wyoming	76,620	85,606	11.7	
Pittsburgh Area				
Erie	71,953	79,441	10.4	
Pittsburgh	116,261	159,249	36.9	6.0
West Virginia	154,178	219,718	42.5	5.4
Syracuse Area				
Central New York	60,350	67,646	12.0	10.0
Genesee	52,915	74,953	41.6	10.0
Northern New York	35,527	39,327	10.0	10.0
Washington Area				
Baltimore	139,426	166,953	19.1	
Central Pennsylvania	113,958	121,483	6.4	6.0
Peninsula	69,307	71,521	3.1	
Puerto Rico Provisional	2,991	4,675	55.6	

SOUTHEASTERN JURISDICTION

Atlanta Area				
North Georgia	164,185	185,972	13.8	10.3
South Georgia	119,897	143,508	19.7	10.3
Birmingham Area				
Alabama	103,121	121,423	17.7	8.1
North Alabama	135,488	189,600	40.0	8.1
Charlotte Area				
South Carolina	156,071	173,919	11.3	11.4
Western North Carolina	196,096	233,1898	18.6	13.7
Jackson Area				
Mississippi	83,640	99,851	19.2	0.2 loss
North Mississippi	77,386	85,731	10.6	0.2 loss
Louisville Area				
Kentucky	66,678	76,197	12.5	3.5
Louisville	81,285	97,817	20.3	3.5
Memphis	100,065	117,141	17.0	
Jacksonville Area				
Cuba	3,647	6,064	11.2	
Florida	84,851	138,056	62.7	46.1
Nashville Area				
Holston	159,824	185,062	16.4	
Tennessee	97,641	120,649	23.5	12.9
Richmond Area				
North Carolina	143,432	168,629	11.2	13.7
Virginia	236,760	285,396	20.5	23.9

CENTRAL JURISDICTION

Atlantic Coast Area				
Atlanta	12,132	16,200	3.5	
Central Alabama	13,052	13,065	.09	
Florida	4,642	5,105*	9.9	
Savannah	5,573	6,612*	18.7	
South Carolina	40,461	48,048*	18.2	
South Florida	4,585	4,066		8.2
*1949 Report				
Baltimore Area				
Delaware	33,422	38,516	15.2	
East Tennessee	5,230	5,907	12.9	
North Carolina	13,994	14,289*	2.8	
Washington	35,502	42,298	19.1	
*1949 Report				
New Orleans Area				
Louisiana	14.744	17,059	22.4	
Mississippi	17,898	21,726	21.3	
Texas	15,668	19,335	21.4	
Upper Mississippi	22,649	16,720		21.7
West Texas	15,767	16,691	5.7	
St. Louis Area				
Central West	12,536	14,445	15.2	
Lexington	26,763	32,452	21.2	
Southwest	5,721	4,992*		14.5
Tennessee	8,238	7,748		4.7

NORTH CENTRAL JURISDICTION

	1940	1950	% Church Gain	% State Gain
Chicago Area				
Illinois	181,531	208,699	14.8	10.3
Rock River	120,963	162,428	34.2	10.3
Southern Illinois	61,113	85,433	39.7	10.3
Des Moines Area				
Iowa-Des Moines	122,467	138,633	11.6	3.3
North Iowa	92,350	140,398	52.1	3.3
Detroit Area				
Detroit	112,487	141,875	26.1	21.2
Michigan	72,995	82,351	11.4	21.2
Indiana Area				
Indiana	126,426	139,414	10.2	14.8
North Indiana	101,337	113,714	12.2	14.8
Northwest Indiana	75,543	97,725	29.3	14.8
Ohio Area				
Northeast Ohio	214,020	238,583	11.3	15.0
Ohio	262,297	295,154	12.6	15.0
St. Paul Area				
Dakota	22,837	35,667	60.5	1.5
Minnesota	85,466	104,937	22.8	6.8
North Dakota	13,826	18,103	30.9	3.5 loss
Wisconsin Area				
West Wisconsin	38,871	44,608	14.7	9.5
Wisconsin	44,692	64,384	44.2	9.5

SOUTH CENTRAL JURISDICTION

Arkansas-Louisiana Area				
Little Rock	82,306	91,242	10.8	2.0 loss
Louisiana	79,925	105,639	32.1	13.5
North Arkansas	82,836	98,077	19.6	2.0 loss
Dallas-Ft. Worth Area				
Central Texas	86,419	107,961	23.7	20.2
North Texas	98,573	121,573	23.3	20.2
Northwest Texas	74,394	93,051	20.2	20.2
Houston Area				
Rio Grande	9,692*	9,818	1.3	
Southwest Texas	71,241	96,962	36.0	20.2
Texas	117,237	166,858	42.3	20.2
*Indian Mission and Southwest Mexican				
Kansas-Nebraska Area				
Central Kansas	81,055	116,524	43.7	5.8
Kansas	87,947	96,760	11.1	5.8
Nebraska	100,055	114,671	14.6	0.7
Oklahoma-New Mexico Area				
East Oklahoma	57,767	82,207	42.3	4.4 loss
Indian Mission	3,383	5,599	65.4	4.4 loss
New Mexico	26,941	44,262	68.0	28.1
West Oklahoma	69,902	103,103	47.4	4.4 loss
St. Louis Area				
Missouri	61,778	78,007	10.0	4.5
St. Louis	62,570	81,262	29.8	4.5
Southwest Missouri	57,550	89,305	55.1	4.5

WESTERN JURISDICTION

Denver Area				
Colorado	54,072	69,252	28.1	18.0
Montana	18,270	22,685	24.1	5.6
Wyoming State	8,298	11,222	35.2	15.9
Los Angeles Area				
Hawaii Mission	3,233	3,412*	5.6	
Latin American Provisional	4,038	4,683	15.8	
Southern California-Arizona	113,554	154,724	36.1	53.5
Portland Area				
Alaska Mission		945*		
Idaho	13,368	17,253	23.3	12.1
Oregon	36,484	43,375	18.8	39.6
Pacific Northwest	58,118	69,324	19.2	37.0
San Francisco Area				
California-Nevada		89,607		53.5
California Oriental Provisional	428	1,339*	212.8	
Pacific Japanese Provisional	4,665	6,295*	35.1	
* 1949 Report				

Today's Challenge to the Church

by Earl D. C. Brewer

Emory University, Georgia

THE first membership figure for Methodism was given in 1770. It appeared in the English *Minutes* under the appointment of America and listed the membership as 500. From 1772 to 1780 The Methodist Church grew from 500 members to 8,504 members, for an increase of 1,600.8 percent. This is a rate of growth which would compare favorably with the most rapidly growing sects of today. The increase from 1780 to 1790 was 449.0 percent.

The table accompanying this article picks up the statistical story of Methodism in 1790 and brings it down to 1950, with estimates for 1960. Methodist membership increased at a more rapid rate than the total population except during four periods: 1790-1800, 1860-1870, 1900-1910, and 1930-1940. Beginning with 1800, these decennial periods may be divided into three 50-year units. Thus, from 1800 to 1850, Methodist membership increased 1,719.4 percent; from 1850 to 1900 the increase was 256.4 percent; while from 1900 to 1950 the membership slightly more than doubled by increasing 111.4 percent.

A Declining Rate

Although Methodist membership increased more rapidly during this entire period than the population, this increase has been at a declining rate. This is seen more clearly in the last column of the statistical table.

In 1800 the percentage of the total population in The Methodist Church stood at 1.2. During the first 50-year period, when the population of the country was increasing at its most rapid rate, Methodism steadily gained on the population from 1.2 percent to 5.1 percent, for an increase of 3.9 percent. From 1850 to 1900 this rate of increase declined considerably. The percentage of the population in Methodist membership moved from 5.1 percent to 5.6 percent for a gain of only 0.5 percent for the 50-year period.

During the past 50 years this rate of increase declined further. In 1900 the percent was 5.6, while in 1950 it had moved to 5.9 percent, an increase of only 0.3 percent.

This declining rate of increase of Methodist membership in relationship to the population in 50-year periods is alarming. For example, if the average amount of decline in the rate of increase during the entire period is applied to Methodist membership and projected to A.D. 2000, the result would be an actual decline in relationship to the population from the present (1950) 5.9 percent to 4.4 percent. On the other hand, since the rate of decline was much less during the last 50 years than during the first 100 years, a use of this latter rate as the base for projection would result in a slight increase in the percentage (from 5.9 to 6.0) of the population in Methodist membership in A.D. 2000.

Rate of Increase

It seems obvious not only that the rate of increase over the population during the past 50 years (0.3 percent) must be maintained during the next 50 years, but also that this rate of increase must itself be increased. That this is no small matter may be seen from the projection of present Methodist membership on the basis of the rate of growth which obtained from 1800 to 1850. On this basis, *12.9 percent of the 1950 population would have made up a church of 19,439,960 members, more than double the actual Meth-*

Population, Total Methodist Church Membership and Percentage Change, United States, 1790-1950, and Estimates of Population (Medium Series) and Methodist Membership, 1960

Year	Population	Percentage Change	Total Methodist Membership*	Percentage Change	Percentage of Population in Membership
1790	3,929,212	. . .	57,858	. . .	1.5
1800	5,308,483	35.1	65,181	12.6	1.2
1810	7,239,881	36.4	174,560	167.8	2.4
1820	9,638,453	33.1	257,736	47.6	2.7
1830	12,866,020	33.5	478,053	85.4	3.7
1840	17,069,453	32.7	855,761	79.0	5.0
1850	23,191,876	35.9	1,185,902	38.6	5.1
1860	31,443,321	35.6	1,661,086	40.0	5.3
1870	38,558,371	22.6	1,821,908	9.6	4.7
1880	50,155,783	30.1	2,693,691	52.2	5.4
1890	62,947,714	25.5	3,441,675	27.7	5.5
1900	75,994,575	20.7	4,226,327	22.2	5.6
1910	91,972,266	21.0	5,073,200	20.0	5.5
1920	105,710,620	14.9	6,140,318	21.0	5.8
1930	**122,775,046**	**16.1**	**7,319,125**	**19.1**	**6.0**
1940	**131,669,275**	**7.2**	**7,360,187**	**.5**	**5.6**
1950	150,697,361	14.5	8,935,647	21.4	5.9
1960	169,371,000**	. . .	10,501,002**	. . .	6.2**

*Combined total membership of the three bodies which united in 1939 to form The Methodist Church.

**Estimates. See text for explanation.

Source: *Historical Statistics of The United States,* 1789-1945, Table I; *Methodist History as Revealed in Statistical Form* (Chicago: The Statistical Office of The Methodist Church, 1949), Table 1; *General Minutes of the Annual Conferences of The Methodist Church in the United States, Territories, and Cuba,* 1950 (New York: The Methodist Publishing House, 1940-1950), pp. 591-592; United States Bureau of the Census, *1950 Census of Population—Preliminary Counts* (Washington: Government Printing Office, 1950), Table 1; Current Population Reports: *Population Estimates,* Series P25, No. 56.

odist membership in 1950. **In other words, the circuit riders set an evangelistic pace which their children and their present-day grandchildren have found impossible to match.**

A Primary Need

The last line in the table projects Methodist membership for 1960. This has been done by using the estimation (medium series) for the population for 1960 and by assuming the same rate of increase of Methodist membership over the population as prevailed from 1940 to 1950, or from 1900 to 1950. For the past decade, or the past half century, this rate was 0.3 percent. This figure has been added to the percentage of the population in The Methodist Church in 1950 (5.9%). It was a simple matter to multiply the resulting percentage (6.2%) by the estimated population (169,371,000) to secure the estimated membership for Methodism in 1960 as 10,501,002 persons.

However, in order to achieve even this relatively slow rate of increase, the Church will need to halt the decline in the rate of increase and, if it hopes to move ahead of this projected membership, it would need to improve considerably on the record of the past decade and of the past half century.

A Decline for the Year

The evidence from the record of the first two years of the second half of this century is not encouraging in terms of an increasingly aggressive Methodist strategy in relationship to population increase. The total Methodist membership for 1951 was listed as 9,065,727. The estimated population for July 1, 1951, was 154,353,000. **This gave Methodism 5.87 percent of the population in 1951, whereas it had claimed 5.93 percent of the population in 1950, a decline of .06 percent for the year.**

In 1952, the membership of The Methodist Church was reported as 9,180,428. The estimated population on July 1, 1952, was 157,015,000. This showed 5.85 percent of the population in The Methodist Church in 1952, a further decline of .02 percent, or a total decline—in relation to estimated population growth—of .08 percent since 1950. This decline is reflected in the total additions for these two years. **In 1951 the membership increased by 130,080 members, whereas the increase was only 114,701 for 1952.** If the average increase in members for these two years continues for the remainder of this decade, the church will have 10,159,547 members instead of the estimated 10,501,002 in 1960.

The limited factual data presented here do not indicate a decaying, decadent, or declining Methodism. They, and other data available in the reports of the Boards and Agencies of the Church (at all levels from the general to the local church), rather tell the story of a nation developing at such a pace that Methodism must re-appraise its own operations in the light of this increasing tempo of change.

Twin Frontiers

The unchurched urban masses, as well as the scattered and poorly served rural areas, constitute twin frontiers (to mention only the most obvious ones) as challenging in our day as the Western frontiers in the days of the hardy circuit riders. The difference is that the circuit riders (with all their limitations in terms of education, organization, buildings, money, and prestige) met the challenge in such a glorious manner that the foundations of the Church were laid across the continent. In a period of rapidly increasing population, these "horsemen of the Lord" outevangelized the high rate of immigration and the high birth rate to move from a sect claiming 1.2 percent in 1800 to a Church counting 5.1 percent of the population in 1850, for an increase of 3.9 percent. **In the light of this, the meager increase of 0.3 percent over the population, growing at a much slower rate, from 1900 to 1950, although still the record of a strong and growing religious body, is not the triumph of a militant and conquering Church.**

Was the Golden Age of Methodism from 1800 to 1850 and, therefore, something to be looked back upon with historical and antiquarian curiosity? Or is the Golden Age of Methodism to be from 1950 to 2000 and, therefore, something to look forward to with eager devotion and complete commitment?

Within the Church's Power

The answers to these questions lie within the power of the Church under God during this half century. In this direction, the record of the first two years of the new half century is not impressive. Certainly, it ought to be obvious that "business as usual" (for the past 50 years, that is) is clearly out for Methodism for the next decade, and for the next 50 years, if its "Golden Age" is to be ahead of it rather than behind it.

An aggressive program of research should prove valuable in the development of plans and procedures for the facing of this hour. Modern scientific research has paid rich dividends to agriculture, business, industry, medicine, and a score of other areas today. In spite of the prevailing prejudice against the application of scientific research techniques to the problems confronted by the Church, there is every reason to suggest that it will, in the long run, "pay off" for religious institutions as it has in other major institutions of modern society.

The Church has at its command untapped research potential in its own theological seminaries, colleges, and universities, as well as in its major Boards and Agencies. The organization and channeling of these and other research resources toward the tough problems confronting the Church and society would result in a greater knowledge of the situation and of the possible ways to meet it.

Co-ordinated Planning Effort

A co-ordinated planning effort on the national and regional levels would be another element in this strategy. That the region is a significant unit for research, planning, and action is beyond practical question. It is widely used for such purposes by governmental, industrial, agricultural, and business leaders. National organizations, faced by the practical necessities of operating in the vast diversities of the country, resort to regional planning as the proven way to integrate such diversities into a national unity.

Apart from the racial problem growing out of the Central Jurisdiction (not a true region in the sense here used), geographic Jurisdictions, drawn within the framework of regional theory, offer these advantages to Methodism in terms of planning and administration. **The appropriate Agencies, nationally and Jurisdictionally, might call a serious work conference on the development of Methodist strategy for the next quadrennium, the next decade, the next half century.** Such a conference would be comprised of the leadership of all interested Boards and Agencies, as well as of key pastors and laymen from urban and rural situations.

Proposed Conference

This proposed conference, divided into commissions devoted to key problems, would worship and work its way to at least a preliminary "sense of the meeting" about the will of God for Methodism. This type of conference could be thought of as a cross between the Pentecost gathering of early Christians and the strategy meeting of the

directors of a modern corporation. The hoped-for results would be in terms of a new spiritual dynamic (Pentecost) and new practical plans (directors' meeting) for Methodism in changing American society.

A New Spirit

Only one other aspect of this matter will be mentioned. It grows out of the conviction that a new spirit is needed as much as, if not more than, a new strategy.

This "new spirit," as the new plans, must be "grass-roots" in character. The ministers and the laymen throughout the nation, in seven-steeple city churches and seven-point country circuits, must, also, experience "Pentecost" and "directors' meetings" in official boards and in congregations if Methodism is not to flower and fade at the top because it has withered at the roots.

Obviously, Methodist people everywhere, in small spiritual groups (class meetings, the early Methodists called them) and in official planning sessions must be impregnated with this "new spirit" if there is to be a "new Methodism" to meet today's challenge.

Changeless Objective

It may be assumed that in 1960 and in 2000 researchers will be busy studying the record of Christianity in the United States. What happens now in terms of research, planning, and action, as well as in terms of the depth of consecration and wholehearted commitment, will be part of the answer, so far as Methodism is concerned, as the Church faces its old and changeless objective in a new and changing world by pledging itself "To reform the Continent and to spread scriptural holiness over these lands."

As Part of the Methodist World Mission

WORLD MISSION OF EVANGELISM — THE METHODIST CHURCH 1953

EVANGELISTIC CONVOCATION

June 26-27-28, 1953

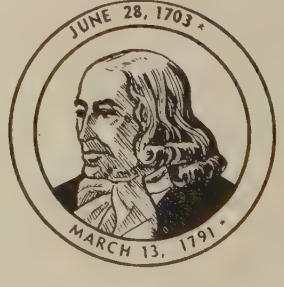
PHILADELPHIA, PENNSYLVANIA

Observing the 250th Anniversary of the Birth of

JOHN WESLEY

Official delegates include all Executive Secretaries, members and staffs of General Boards and Agencies; District Superintendents; those nominated by District Superintendents; all Methodist college, university, and seminary presidents; all Conference and District Secretaries of Evangelism; all Conference Chairmen of Evangelism; all Conference and District Lay Leaders; all Conference Secretaries of Missions; all officers of Annual Conference Historical Societies; 10 Laymen nominated by the Bishop of each Area; all Editors of Methodist papers; all Chairmen of Local Church Commissions on Membership and Evangelism; Bishops, District Superintendents, and Leaders of other Methodist bodies; and all pastors of Methodism, considered as local church delegates.

General Conference made no provision for funds—it is hoped that Boards, Agencies, Conferences, Districts, and Local Churches will assist delegates financially.



FOUR SPEAKERS FROM ENGLAND

E. Benson Perkins, Secretary, World Methodist Council in England; Maldwyn Edwards, Superintendent, Birmingham Central Mission; Harold Roberts, Richmond College, Surrey; and Dorothy H. Farrar, Vice-president of the Methodist Conference.

For further information, write Dr. Joseph H. Edge, 1908 Grand Avenue, Nashville 5, Tenn.

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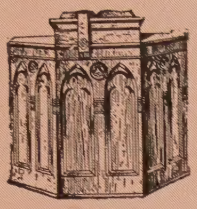

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Elizabeth, New Jersey

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George A. Buttrick
Madison Avenue Presbyterian Church
New York, New York

UNCALCULATED COMPENSATIONS
G. Curtis Jones
Vine Street Christian Church
Nashville, Tennessee

WITH NO TIMIDITY
Asbury Lenox
Sneed Memorial Methodist Church
Calvert, Texas

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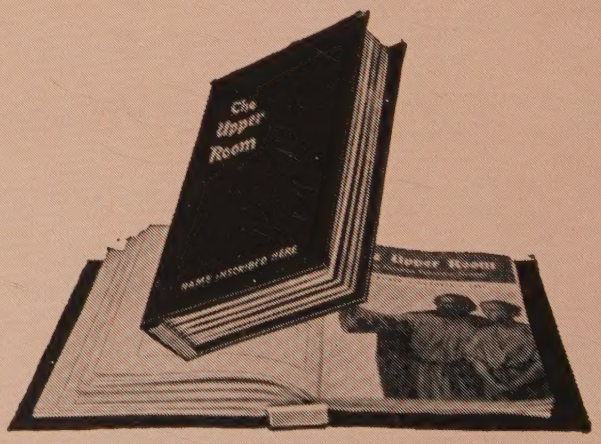

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